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*Some Thoughts on the Study of Chinese.**

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I.

THESE are thoughts by a missionary for missionaries. It is assumed that our object in the study of this language is not that of the mere linguist, nor of the mere sinologue. It is something higher than an ambition to speak the language like a native, or to comprehend and interpret the literature better than the natives. We are *missionaries* called and commissioned by God; and if we have any business here it is to use the language of this empire to proclaim the Gospel to every creature in it. Whether this is done with the tongue or with the pen the main object remains the same,—*evangelization*; and the acquisition of this language should remain a means to this end and not become in itself the main end. Great as is the field for, and the need of, distinctly literary work in connection with the Chinese language, still sinologues are not needed nearly as badly as preachers, and no missionary has the right to make philology and literature his chief business here without the distinct knowledge and consent of his home society. The vast majority of us are to get this language as a medium of publishing the truths of Christianity in the chapels, schools, hospitals and homes, or through the printed page. Missionaries are picked men, and should be earnest, devoted men. Confronted with a literature the most voluminous, a written character the most complicated, a spoken language the most cut up into dialects and difficult to acquire of any on the face of the globe, a consideration of methods ought not at least to be thought out of place.

The initial question of the relative importance of the written and the spoken language is, I believe, a stone of stumbling to some new missionaries. The talkative man is apt to say, "I am here as a

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preacher, a speaker. I don't care anything about these stupid hieroglyphics, and there is nothing new for me in all this batch of rubbish called Chinese literature; I'll give myself to the language of the people." And so this man sits down and studies tones and colloquial, wading through the foreign-Chinese books and leaving the purely Chinese works severely alone. Whether or not he ever discovers it, he has made a tremendous blunder. We come here as educated men and as educators. We are to "teach" a new religion. But in China education is at least evidenced by a knowledge of characters, and often consists of that alone. Coolies and loafers can talk glibly, and many of them can read fairly well; and the missionary who fails to get a creditable command of the written language will be classed as an ignorant barbarian, lower than the lowest of the natives, and he only brings contempt on himself and his message. The bookish man, however, is liable to go to the opposite extreme and bury himself in the literature, to the neglect of the spoken language. No doubt most of us can call to mind men of vast erudition, who, to save their lives, could not speak a correct, idiomatic sentence of Chinese. To call these men failures as missionaries would be too strong a use of language, but may we not question whether, with all their hard digging, they have made the most of themselves? The fact is, a true perspective is what is wanted at the beginning. The unwelcome fact that we are foreigners is sufficiently conspicuous to this people in our personal appearance, without being constantly thrust in their faces by our ignorance of their literature and our execrable and often unintelligible pronunciation of their language.

Two things then are important,—to speak accurately, idiomatically; to read fluently, understandingly. And a man *should learn to speak first*. If he doesn't learn then, he never will. The first year determines a man's character as speaker of Chinese. Early negligence of the written language may, to some extent, be repaired in later years, but early neglect of the spoken language cripples a man for life. I believe that this point cannot be put too strongly. To the beginner I would say: Conform everything—if necessary, sacrifice everything—to this main object for the first year. Within that time determine to lay in yourself the foundation of a good speaker. Don't be satisfied until the words with their tones and all the other peculiarities of pronunciation come spontaneously and group themselves into sentences,—in other words, until you begin to think some in good Chinese and speak it out intelligently and intelligibly. This is *foundation work*, and should be done most carefully. Also the time required will vary in different cases, but never mind the time element; it is of little importance here, whether it be a month or a twelve-month. The all-important thing in beginning

with the tones and the idiom is *thoroughness*. Until one feels a sense of mastery the chief attention should be given to learning to talk. I should say one is safe as soon as he can promptly tell what he knows and ask about what he does not know and be understood. Then and then only should he begin seriously to study the literature. Once legitimately begun, this work will grow in importance and in absorbing interest. It is not by any means a dull work, and it pays. The man who can read and write their language commands the respect of the Chinese the instant they know of it. He ceases to be a 番鬼老 and becomes a 先生. To one and all I would say, after learning to speak *get as much of the written language as possible*. Requirements of course differ with one's occupation. Ministers and teachers require a vastly wider knowledge of literature than physicians. But then, on the other hand, doctors are dragged into the work, while the rest of us have to push ourselves in. As a rule, doctors get little time for study after they begin to practice, while the rest of us may keep studying some and should as long as we live here. I believe that at least two years' preparatory and uninterrupted study should be insisted upon for a physician, and will be found far more economical than six months or a year. Other missionaries should have at least three years of preparatory study. But our study should not stop there. We should become riper students of Chinese literature, and especially of the classics, as the years go on. As time passes more and more will the work of preaching devolve on native assistants, while the foreigner will become more of a trainer, director, organizer and furnisher of materials. He will be head and fountain, and will need to be always full, and in all ways the head of his helpers. There is no reason why we should not know their classics sufficiently well to save ourselves at least from humiliation in the presence of our helpers. If we don't it is because we don't study them, and in that case we are the losers.

Let us now proceed to an investigation of *methods*.

I. And we begin naturally with the spoken language.

1. The first problem to be solved is that of the teacher. And here the beginner needs to be forewarned that this title is apt to be misleading to a Western mind when applied to a Chinese scholar. We think of a teacher as not only a man full of his subject but as acquainted with the best means of imparting his knowledge to others. With us in schooling two words are significant—*instruct* and *educate*; filling in and drawing out. In China the significant term is 教, to instruct. Schooling here is a filling-in process, not a "leading-out." Moreover, facts are bulked, not grouped; erudition is massive, not precise. Of what we call the scientific method they know nothing. Knowledge is heaped up, not classified. The

teacher is information on tap. When the beginner employs a teacher then he is to think of him as a mere receptacle. He is a well; you must draw, or go thirsty. He is a boat; you must row and steer, or drift. He is an organ; you must have the skill to draw the right stops and press the right keys in the right time, or you'll not get the symphony.

But now as to the selection of this most essential *tool*.

(i). The thing of first importance for the beginner is *purity of dialect*. For Canton, I should say, secure a pure *Sai Kwan* pronunciation, if only your coolie or boy. Of course as soon as possible a man of some degree of scholarship should be obtained. But for the first year scholarship should be decidedly subordinated to purity of dialect. In fact too great erudition on the part of the teacher would rather tend to unfit than fit him to help beginners. The petty details of the work would be irksome to him. Herbert Spencer, for example, would probably make a very poor teacher of the alphabet.

(ii). A second essential for a successful teacher of beginners is a clear, *distinct enunciation*. No muffling or mumbling of words. Every word should be coined, should come out milled, stamped, polished and ringing; so that it cannot be mistaken nor counterfeited.

(iii). We might add as a third essential, *industry, faithfulness*. A man who constantly breaks his appointments should not be tolerated. This beginning work is a serious business. For the young missionary this is a critical period, and he cannot afford to waste a single moment. In this connection it is appropriate to consider that most trying creature, the sleepy teacher. This nodding business may or may not be the fault of the teacher. If he is an habitual theatre-goer, or opium-smoker, or general carouser, it is hopeless to try to keep him awake. But often the fault is more in the pupil than in the teacher. I have seen a poor Celestial expected to keep awake and animated six hours every day over the felicities of expression, the delightful imagery, the thrilling narrative of Ball's "Cantonese Made Easy," or the "Peep of Day." Confucius himself couldn't have kept awake with such a lesson and such a pupil. If I were beginning again, the moment I discovered signs of drowsiness in my teacher I would drop the book and start some subject of conversation; if that failed I would try to get more fresh air into the room; if that didn't succeed I would get him to move about, if possible out of doors; and if still unsuccessful I would conclude that he was either not well or had been up too late the night before. But I think it is at least due to the drowsy teacher to give him a chance to wake up.

2. Another point of considerable importance to beginners is the *change of teachers*. Most teachers of beginners, knowing exactly the

expressions which their pupils understand, fall into the habit of using those expressions almost exclusively rather than undertake the sometimes difficult explanation of a new one. This is easier for the pupil, too, but is fatal to rapid progress. Whenever this fault is discovered and becomes confirmed, a change is very desirable. Then aside from this tendency is the fact that every teacher will have his own pet phrases and words, and these the learner necessarily reproduces. For the sake then of securing a proper proportion in one's vocabulary an occasional change of teachers is desirable. As a broad rule I should say one change a year for the first three years is not too often, always provided you do not lose in the exchange. After three years, secure a good man and keep him.

3. The next question of importance is, How to become and remain a good speaker of Chinese. I say "remain a good speaker" because there is danger of deterioration. In Chinese, as in some other things, it behooves him that thinketh he standeth to take heed lest he fall. No foreigner learning this language will ever reach a point where he can dispense with the greatest painstaking and care. Vastness of vocabulary, or the fascination of literary work, or the engrossing cares of the work, should not crowd out accuracy of speech. A man should be a better speaker at 20 years than at 10, at 30 than at 20, and at 40 years he should speak like a native. I feel this to be a matter of such importance that I will ask your indulgence while I lay down ten rules which, if carefully observed and faithfully persisted in, I think cannot fail to produce good speakers of Chinese at the end of ten years, and almost perfect speakers at the end of twenty years.

Rule 1st reads: "*Keep in Sympathy with the People.*" I put this first because it is fundamental to success. What I mean is to keep in touch with the thought, the heart of the Chinaman. They are tedious and trying, and often tiresome; but we have everything about themselves and their language to learn from them, and we cannot afford to seal the mouth of our chief informant by our evident sense of superiority or lack of interest. I mean to make this point so broad as to cover interested inquiry into everything that is Chinese. If your man sees he has a good listener he will usually be only too glad to communicate; while on the other hand indifference, superciliousness, or lack of sympathy on your part, will probably stop his talking unless he has some ulterior motive in proceeding.

Rule 2nd is: "*Listen.*" This is an art that needs cultivation. It is a mistake to suppose that it requires a musical ear or any other rare gift to learn Chinese. A moment's reflection should dispel any such delusion. All Chinese children learn it, and so do all children of foreigners. But they must hear it correctly in order to learn it

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correctly. It would be indeed a strange natural defect of hearing that would affect only adult foreigners! No, I believe that this hearing of tones is a matter perfectly within the control of each one. We sometimes hear that children hear and speak the language perfectly; but they don't. My little daughter says *t'án* for orange and *tsám* for three, and omits all her *ls*; yet I know the Chinese think she speaks better Chinese than her father, and I suppose she does. Her intonation is perfect, but not her vocalization. Moreover, I have found that if I say *ch'áng* very distinctly she repeats it correctly, and so of other words; so that I am persuaded that "baby talk" is more due to faults in hearing, or you may say in observation, than to defects in, or lack of, control of the vocal organs. Hearing and speaking accurately is as much a progressive matter with children as with adults. With care I believe that a trained adult ought to reproduce the words of any language more accurately than the child. But how can a man control his hearing? I answer, (1) first, by giving *attention*, absolutely undistracted attention. The mind must not be preoccupied with other things, not even with the thought that "I must make haste to learn this language." A certain abandon, and sense of leisure is indispensable to success here. One must feel "I have abundant time to learn to speak this word correctly if it takes all summer." But simple attention, mere receptivity, is not enough. I should add (2) *instant mental reproduction* of the thing heard. This is most important, as it whets the blade of attention and fixes the sound as your own. The man who does this keeps his mind alert, active, and catches the passing impression of the moment with photographic permanence. (3) *Reflect* on what you hear. Constantly reproduce it in your walks and leisure moments. (4) Keep *reviewing* with your teacher to correct mistakes as well as to fix things in memory. (5) *Hear much*. Go among the people. Mingle freely with all classes. The brain should become saturated with the sounds of the language. Knowledge of Chinese, like that of divine truth, cometh by hearing. It never comes by intuition nor inspiration. Therefore the more one hears the better prospect of being able to speak. (6) Be able to *hear yourself*. Here is the real difficulty with us in much of our murdering of the Emperor's Chinese. We don't hear the effect of our own voices. This is partly due to inattention and partly to the fact that the voice is expelled from the mouth away from, not towards, the ear. The physical difficulty can be overcome by holding a book, or some reflecting surface, in front of the mouth, at from six to twelve inches distance, so as to turn back the sound to the ear. The mental difficulty can be overcome by strict self-discipline. Compel yourself to attend to the peculiarities of your own pronunciation.

Rule 3rd says: "*Talk.*" It is safe advice for anywhere in China to "stop your nose and open your eyes, ears and mouth." Dr. Goodrich, in the Jan. RECORDER, puts it truly: "Just as one learns to walk by walking, to swim by swimming, to do anything by *doing* it, so one learns to talk by talking." But I should say that eyes, ears and mouth should be open all together or closed all together. The idea is never to speak without using one's eyes to observe the teacher's method of molding the sounds and one's ears to discover whether you have accurately reproduced them or not. It is all imitation at first, so imitate everything you hear; only beware of imitating foreigners until verified by a Chinaman, lest in copying their excellencies you also adopt some of their faults. Above all, talk incessantly with your teacher. It is his business to correct you, and he will do it much more readily in animated conversation than nodding over a phrase-book. Don't be afraid to talk anywhere, not even in the presence of older missionaries. It is far better to speak out before them and invite their criticism. It will usually be given sympathetically and found helpful.

Rule 4th: *Speak in public.* The first public effort is a trying ordeal, from which the young missionary shrinks too much. The confidence gained and the knowledge acquired are well worth the early effort. One never knows how well he can do until he does it. Set a goal,—at the end of six months a prayer-meeting talk, at one year a sermon, and some public exercise at least every three months after that. The first exercises are of course chiefly profitable to the performer, but not exclusively so. The simple story of the cross, simply told by one whose face and voice are not yet familiar, has often a peculiar charm and power with an audience.

Rule 5th is: *Commit your Addresses.* This rule, I think, should be universally observed for the first two or three years. The advantage is that it fixes idioms, tones, inflections, everything. In committing, imitate as nearly as possible the pitch, time, emphasis and intonation of the teacher. Sink your own individuality for the present. Be content to be a parrot, only be a thinking parrot. Individuality will come out soon enough, and will have enough to do when it has a good cargo of good Chinese words and idiom in tow.

Rule 6th enjoins: *Humility.* As years go on and we find there are a great many things that we ought to know and don't know, there is danger of our losing the courage to ask questions. This danger sometimes increases when we come to assume positions of responsibility, say as pastors and teachers, and dread the humiliation of confessing to those under us that there is anything that we don't know, or feel that to take criticism or instruction from them would be compromising the dignity of our high office. That kind of spirit is very easily developed

and ought to be kept down. We can always learn something about speaking Chinese from every coolie and beggar we meet, so it becomes us to be humble. One of the hardest things to do is to accept just criticism. Sometimes a man is caught up in an error that he thought had been long ago corrected by painstaking and care, or perhaps in an error of which he had never been conscious; and then it is hard to calmly and graciously accept the correction. Still, if one must have pride it had better be a pride in accepting criticism from any source. That kind of pride will be least often wounded, and is no hindrance to the acquisition of the language.

Rule 7th relates to *Perseverance*. This is a hard task, but it can be done. Undertake it with the dogged determination to succeed, and you will succeed. Too much is sometimes said of the difficulties in learning the language. There are difficulties in the way, but they are all surmountable difficulties. The man who after a short trial sits down and says "can't," ought to resign his appointment and leave the field. He doesn't deserve to have a part in the grand work of the missionary. There is no one that has passed through the preliminary training now usually required of missionaries who with plodding, patient, persistent effort need fail to become a good speaker.

Rule 8th says: *Be severe with yourself*. Never allow a mistake of your own to go uncorrected. And one needs to cultivate the habit of looking out for his own mistakes. There will be plenty of them at first, and then the danger is not so great. The trouble is by and by, when we begin to speak tolerably well. In an evil hour we hear a compliment passed on our Chinese, it may be even by a Chinaman, and we cease to be on our guard, either thinking that we have reached perfection or that we can speak well enough. It would be interesting and perhaps a corrective to false pride to know how many missionaries had at the end of ten years been told by some flattering Chinaman that he or she was the best speaker of Chinese among all the foreigners. Even if all these encomiums were true, it ought not to relax in the least the rigour of self-watchfulness and self-discipline on the part of the person so praised. There is no degree of excellence too great for the cause which we represent. The missionary should always be very exacting with himself, however lenient he may be with others.

Rule 9th warns against allowing the fascination of the study of characters to crowd out the *most careful attention to the spoken language*. The written language is thought embalmed; the spoken language conveys thought for daily use. Characters are mummies as compared with the living, moving, pulsing words of daily life and speech. The best English-speaking pulpit orators give most laborious

and life-long pains to the matter of accurate pronunciation of their mother-tongue ; and they do it because it pays in results of their ministry. Chinese students of their own language exhibit the same painstaking care in pronunciation. And shall we who are studying an alien tongue rest satisfied with the attainments of three or four years' work, and then, giving ourselves entirely to the study of the ancient thoughts of this people, allow ourselves to carelessly cripple or criminally slaughter with our clumsy tongues the speech of the common people ? Surely we ought to be students of the literature, but above all and before all a *preacher* should be a fluent, accurate *speaker*, and to accomplish this he should give it his most careful and constant attention.

Rule 10th prescribes the *Study of Chinese Etiquette*. There is a two-fold advantage in this. It helps one's vocabulary directly, making it full and chaste, and indirectly by giving one a willing audience with the better class of Chinese. I don't mean that we should not learn the language of the streets, of the lower classes, for I believe that in so far as that means simplicity and directness we should be masters in the use of it, and this in order to effectively tell the story of love and life to the poor, the suffering, the dying. But our duty is not done until we have preached the Gospel to "*every creature* ;" to the rich as well as to the poor, to the educated as well as to the ignorant. But in order to converse with an educated man we have got to speak the language of educated men. The Chinese feel about pidgin Chinese very much as Europeans do about pidgin English ; they will converse with the man who uses it only so long as it is necessary, and will cut off the "talkee talkie" as quickly as possible. Politeness, civilities, forms have far more to do with our own every-day life than we are ordinarily aware of until we pronounce the man a boor who omits them. I am sure that it is not saying too much to assert that there is a lack of polish in our intercourse with the Chinese that not only presents us in an unfavorable light but goes far to discredit our message.

[To be concluded next month.]

THE AINU OF JAPAN.—The Ainu is one, though not the only one, of the primitive races of Japan who inhabited the country prior to the coming of the Japanese. They are much under the average size of even the low statured Japanese. Remnants of them can still be found, though they are rapidly dying out despite the efforts of the Japanese government to foster them. This is partly owing to the same cause that probably dwarfed and deteriorated the race in the past, namely, their marrying within close family lines, so that the people of a neighborhood are all relatives, and the whole nation is but an extended family.

Improve the Time! or How to set our Clocks.

BY DAVID W. STEVENSON, M.D.

[Canadian Methodist Mission, Chentu.]

MISSIONARIES have all possible variations of time. When they have a union prayer-meeting it has been found necessary to send a clock around beforehand, or else some will come very late or early. As nobody knows, everybody thinks his watch keeps sun-time. Perhaps some American friend has lately arrived from Shanghai with a new watch, which does not improve matters. He may claim that it is "compensated for heat, cold and position, non-magnetic, stem-wind and stem-set (Boston people call "keyless" a Briticism), screw-level, thoroughly dust-proof" and all the rest of it.

Nearly always when called to a wealthy or official residence in this city for medical aid, one of the first questions is, "What is the foreigner's true time?" One old patient in the last stages of consumption, to whom I gave no hope, showed me a fine watch, as well as two others which his sons carried. When he noticed my time, he had all the clocks and watches moved back. Since this I have reckoned I was about $1\frac{1}{2}$ hours wrong. I hope he never found it out, but I determined that henceforth I would make an attempt to get true mean sun-time.

Possibly I may be excused for making the attempt, as well as writing this paper, on the score that before I ever thought of becoming a missionary, I was trained in Toronto University for a civil engineer, as well as having some experience in the wild woods following a theodolite. Some missionaries depend on a foreign sun-dial or even a Chinese instrument to regulate their time. Most of them are practically worthless, being far too small. Four things are required of them :—

1. Horizontal plate must be absolutely level.
2. Style must be exactly vertical.
3. Plane of style must pass through the axis of the earth, not the magnetic axis.
4. For other time than twelve o'clock the elevation of the style must be the latitude of the place. Even then, owing to the thickness of style, they may err a few minutes.

The simple method I use requires no instruments. Yet I think, by it, any missionary, male or female, may make sure of the time to within half a minute. A narrow board, say two feet long, two inches wide and one inch thick is nailed to the roof or eave of a building on the north side overlooking a court or garden. From the end of the

board is suspended a fine string or wire, with a weight attached, nearly touching the ground. The stick is so arranged that its shadow will fall on the ground or pavement below. It could of course be nailed to a post or tree; the higher the better. If attached to a roof, it should be so that a person can stand five or ten feet south of the string and look at the north star, with the string in line. The idea is to have a line scratched on the pavement running absolutely north from the string; so that when the shadow of the top of the stick crosses the line it will be apparent noon. An ordinary compass is useless for this purpose, and if we do not know the variation of the compass where we are living, even a good one will not give a true result. I have a prismatic compass worth \$20, yet it gave me line five minutes wrong.

The axis of the earth passes through a point in the sky $1\frac{1}{4}$ degrees from the north star. So the north star, as well as all other stars, each day apparently turns around the pole. Of course the circle made by the north star is very small, $2\frac{1}{2}$ degrees in diameter, and all the other stars make circles in size relative to their distance from the pole. From this it will be understood that only twice in every twenty-four hours is the north star exactly in the north, once above and once below. The desire is to know just when this occurs. I have chosen two other easily found stars, which also lie in the plane running through the pole when the north star is above or below. Anybody can find them, and only one is needed. Ursa Major (Zeta ζ) or the middle star in the handle of the dipper or plow, lies on the other side of the pole from the north star. In other words join these two with a straight line and it will pass through the pole. The other star is Cassiopeia (Delta δ), which forms the angle of the chair. Cassiopeia (the lady in the chair) is a noted group lying in the milky way. Its five brightest stars are represented as indicating the outlines of a chair or throne in which the queen sits. The pole star lies just between Cassiopeia and Ursa Major. I have chosen two stars, because in some courtyards and also in low latitudes only the upper star can be seen. During the fore part of the night, in the spring months, Cassiopeia is the upper star; while the Great Bear or Dipper is the upper during autumn.

Standing some feet back of the plumb line erected, we can tell when the pole star and either of the selected stars lie in the plane of the plumb line. At that minute we are looking exactly north. We can use either of two ways to fix this line. A friend holds a candle or match against the north wall, which may be from twenty feet to $\frac{1}{4}$ of a mile away. He can then stick in a tack; or, by suspending a small plummet from the back of a chair, the chair, about ten feet south, can be moved till the two plummets are exactly in line with

the north star and pole. I may just state here that a very good test for a watch's regularity, say for a week's time, may be had by this second method. This great world of ours turns around exactly in 23 hours, 54 minutes and 4.09156 seconds. It does not vary the $\frac{1}{10000}$ part of a second. Therefore each star ought to return to the plane of the strings during or at this time. Carry this test on for ten days and you have a very accurate one.

A line can now be scratched on the pavement, using a board for a straight edge. If you have taken a little care you can well feel proud of this line, for the shadow of the stick, when it falls on it, gives apparent noon; moreover, the yearly variation, as well as the accuracy of any compass may be tested thereby. The line has been determined by a star so far away that the light from it takes 25 long years to reach us, although light travels the distance of eight times the circumference of our earth in one second.

But our desire is not to get apparent time, for that differs daily. The earth moves on its orbit round the sun at varying velocities; at one time, in winter in the northern hemisphere, moving much faster. It is impossible and not desirable to make a time piece show the irregular time of the sun due to the variation of its motion, as well as the obliquity of the ecliptic. If a race is to be run on time, it is desirable that hours and minutes shall be of equal length at all times of the year. So astronomers, as well as court laws, have decided our days shall be the average of all the days in a year or even centuries. So we have to add to, or subtract from, the apparent noon of each day a few minutes called the "equation of time." You can obtain this from any good civil or nautical almanac. But I give a table, which will suit well enough for our purpose in China for the next fifteen years. There are four days in each year in which clock time and apparent time are the same. Of course no correction is needed for these days. While there are four others which have a maximum difference between these dates, by proportion the correction may be found for any day. I may state that on January 1st it is necessary to add four minutes; that is, when the shadow shows apparent noon, the true mean time is four minutes past twelve.

The Same. No correction.	Maximum Equation of Time.			
			Minutes.	Seconds.
	Feb. 11th	Add	14	28
April 15th	May 14th	Subtract	3	50
June 14th	July 26th	Add	6	16
Sept. 1st	Nov. 2nd	Subtract	16	20
Dec. 24th				

If you have gathered enough directions from the preceding to furnish each happy mission home with the true time, I shall be well repaid.

But may we for a minute think of the worlds we have been using. No missionary in China! Nay! The man never lived who can comprehend the full meaning of the wondrous messages, which the sun flashes to us upon the wings of light, of the sun's majestic power or its unthinkable immensity. Let me place before you an original but simple illustration. The distance to the moon is two hundred and thirty-eight thousand, eight hundred and eighteen miles (238,818 miles). Quite a distance. How long would it take you to walk it? Yet, if it were possible, we could take our world and place it inside our sun at its north axis, and then take the moon and place it right down through the sun the same distance as from us (238,818 miles). Then take a similar moon and push it down another 238,818 miles, and yet take another similar moon and extend it down south through the sun a like distance. Yet you would have thousands of miles to spare before you would reach the other side of the sun. For the sun's diameter is only 852,900 miles. Think of it! You could take our world and three moons and swing them around inside the sun, and you might not have even a ripple or a smile to pass over its surface. Yet *He* takes care of it as well as the sparrows. Astronomy makes a man feel small. Teach our Chinese literary friends astronomy and their pride and dignity will dwindle. For their benefit I give an illustration from Herschel as to our little solar or planetary system. Choose any well-leveled field. On it place a globe two feet in diameter to represent the sun. Mercury will be represented by a grain of mustard seed, on the circumference of a circle 164 feet in diameter for its orbit; Venus a pea, on a circle 234 feet in diameter; the Earth a little larger pea, on a circle of 430 feet; Mars a large pin's head, on a circle of 654 feet; the Asteroids grains of sand, in orbits of from 1000 to 1200 feet; Jupiter an orange, on a circle of $\frac{1}{2}$ a mile; Saturn a small orange, on a circle of $\frac{1}{3}$ of a mile; Uranus a full sized cherry, on a circle more than $1\frac{1}{2}$ miles; Neptune an extra sized cherry, on a circle of $2\frac{1}{2}$ miles in diameter.

At night it gives me the greatest pleasure to look at the stars. One is never alone if he has a slight acquaintance with them. Perhaps you may hear the morning stars sing together and understand the speech that day uttereth unto day and the knowledge that night showeth unto night. The mind must be brought into an attitude of profound contemplation in order to appreciate it. From this globe we can look out in every direction into the open and boundless universe. Blinded and dazzled during the day by the blaze of that star of which the earth is a near and humble dependent, we are shut in as

by a curtain. But at night, when our own star is hidden, our vision ranges into the depths of creation, and we behold them sparkling with a multitude of other suns. They are arranged in pairs, sets, rows, streams, clusters; here they gleam alone in distant splendor, there they glow and flash in mighty swarms. This is a look into heaven more splendid than the imagination of Bunyan pictured; here is a celestial city whose temples are suns and whose streets are the pathway of light.

Let us look for a minute at Ursa Major (Zeta), the middle star in the handle of the dipper, and which we used to determine the north. If you have good eyesight you will notice it is double. A smaller star seems to be almost in contact. The larger of these two stars is called Mizar, and the smaller Alcor—The horse and his rider, the Arabs said. An opera glass will, of course, greatly increase the distance between Alcor and Mizar, and will also bring out a clear difference of color distinguishing them. If you have a strong glass you will be able to see the Sidus Ludovicianum, a minute star between the other two, which a German astronomer discovered more than a hundred and fifty years ago, and, strangely enough, taking it for a planet, named it after a German prince. Prof. Pickering, of Harvard University, has recently announced the most remarkable discovery, that the larger component of the double star Mizar is itself again double, but in this case the two stars are so close that no telescope has ever been able to separate them; and the fact that there are two stars is only made manifest by the shifting of the lines in the spectrum caused by their alternate approach toward, and recession from, the earth, as they revolve around one another. The time of revolution of these two suns is about 104 days, and their distance apart about 140,000,000 miles. Their size is stupendous, their combined mass being forty times as great as that of the sun.

Continue the curve of the dipper-handle, in the north-east, and your eye will be led to a bright red-yellowish star of the first magnitude, which is Arcturus, in the constellation Boötes. According to Dr. Edkins' photographic determinations of Stellar Parallax it is distant 1,000,000,000,000 miles and equal to 3000 suns. Understand it? No! Time is too short. We need an eternity to comprehend the infinite. We are laboring for a majestic and loving King. Let us to the work! To the work! *Improve the time.*

*The New Missionary—His Relation to the Work and Workers.**

BY W. H. CURTISS, M.D.

[Methodist Episcopal Mission, Peking]

I.

TO the query, "What is the missionary's greatest trial," a well known China missionary is said to have replied, "His brother missionary." I hope, among other points, to be able to suggest, this evening, how the statement, if possessing any portion of truth, may be made for the future a mistaken conception of the relationship of missionaries to each other. The sole object in offering this subject is simply in relating experiences from observations to suggest an escape from the mistakes, and to assist some new missionaries, and older ones, over those first weeks and months which make or mar the cordiality of colleagues or missionary friends. For I am satisfied that it is this period that makes the future difficult or easy for the young missionary as he *sees*, or sometimes, perhaps most often, *feels* that process of "sizing up," that is going on in the minds of his senior; frequently carrying himself, no doubt, in such a manner as to warrant his older friends in wondering what is to be the outcome for himself and the work. There is no need trying to disguise the fact, that whatever may be the outward demeanor of workers to each other, the life and character of each one of us is, to a certain degree, influenced by that feeling we constantly bear in our hearts, whether of love, respect and freedom of intercourse, or of restraint and miscomprehension.

Fortunately for the writer his term of service places him on the vantage ground of not being reckoned either as a veteran or tyro, but where he can calmly look back over mistakes which are yet fresh in his memory, and find in them lessons helpful in the navigation of this whirling, seething mass of celestial heathenism.

The *work* and *workers* are in the very nature of the case so closely knit together that it is impossible to speak of the relation of the new missionary to each separately.

"From ancient times," to use a Chinese expression, there has always been the contest between youth and maturer years for power, authority and leadership. The spirit of emulation is, in itself, necessary for the success of the young, but emulation without

* Read before the Peking Missionary Association, December 8th, 1892.

judgment worketh obstreperousness. It is well for the young missionary, at the very beginning of his career, to remember that the work has been carried on for these years, having attained some degree of success, and *without him*. That if at any time afterwards, he may, in the Order of Divine Providence, be cut off, the work will still move on just as successfully *without him*. That whatever is his experience, grace, or talents, he is but one of the millions of factors in the Great Plan.

While perhaps the first essential for the success of the new missionary is zeal, yet it is also exceedingly likely to be his greatest source of danger. It may be likened to the natural element fire, which while it is dangerous and can consume, yet under proper control and limitations is the great benefactor of mankind. The results of what I shall wish understood as *misapplied zeal* are so frequently seen upon the mission field that I hope I shall be pardoned if I devote a few lines to the consideration of it. One year of this all consuming zeal has no doubt ably assisted in converting the heathen, but at what has proved to be a greater financial and physical sacrifice than a score of successive years of moderation and discretion. The zeal of the young missionary tends to make it "my work," and "my work" is the one around which all else should centre. We can well understand how one in charge of a certain branch of mission work can become so thoroughly imbued with the salient points of his department, and the good accomplished by it, that all else may be excluded from his vision. The nearer an object is to the eye the more the field of vision is lessened. Nor does this failing always disappear with the disappearance of the *rash*, for it is frequently the marked characteristic of those older in mission work. To continue the ocular illustration, a sort of cataract is left in the eye, which permanently obscures the visual field.

Overzealousness conduces to *impatience*, and what a sad complaint to be afflicted with among such a slow going people, to whom time and the importance of preparation for a future world are no great considerations. The young missionary sees on every hand fields apparently untouched, and he either begins suggesting what his mission brethren should do, or tries to do it himself. If the new comer is unfortunate enough to attempt, in his ignorance, to cover one or more of these—as he supposes—neglected fields, he falls directly into the natural result of *impatience—discouragement*, for he is almost certain to fail. The impetuous zeal of the young missionary which leads into visions of the heathen world converted in a decade or generation, because it is all such smooth sailing, so far, for him, is the Scylla, of which the pessimistic conservatism of some older ones is the Charybdis. What more beautiful and comforting sight than to

see the laborer after his many years of seed sowing, even yet without discouragement, awaiting the good time of Him that giveth the increase.

The mission field above all others seems to be the place where men think they can become skilled workers without serving a term of apprenticeship. And in no place, so far as China is concerned, is a term of apprenticeship more necessary. The tools, the language and customs, the materials, and the people, are all new to him. He knows not how to take up his instruments of workmanship, nor does he know where to begin on his material. To contend with he has the strangest of strange languages, of which it could be well said that it was invented by the Evil One, to prevent the Ambassadors of the Truth from proclaiming their message; the strangest of people, ignorant yet wily, superstitious but not easily fathomed. A people which if thrown into the balance of the world's nations would be the nether weight. Another stumbling block to the new missionary, and which can be called by either one of two names, is *criticism* or *presumption*; and he falls over it many times, often unintentionally and unconsciously. But remember that our friends in their early acquaintance with us do not know whether or not these are permanent traits in our characters. It is almost an invariable rule for the new missionary, after a few weeks or months, to begin correcting others on their use of the Chinese language, calling attention to errors or supposed errors in tones, or suggesting the use of other forms of speech. Or they are very apt at an early date to condemn severely and with great gusto the prevailing system of Romanization, forgetting that time and usage have made it acceptable and sufficient. The ridiculousness of their criticism is very likely to come home to them later on, for it is quite probable that on first landing they jotted down in their note books phrases, given to them by their traveling companion or other friends, in a system of spelling that seemed to approach the sounds as they took them from the lips of their friend; yet when referred to months afterwards are entirely unintelligible.

I do not forget that men are not all constituted alike, that they do not think or see alike; a sorry world indeed, if it were so. But there are reasons why some should have precedence over others, and the senior missionary has the right to assume the lead in matters of administration. Has he not by these one, two, three or more decades of years made it possible for your services to be required to help develop the work? Has he not borne the brunt of pioneer days, and where in the world is not the experience gained by the hard lines of pioneering recognized? What made Livingstone and Stanley and the host of courageous explorers

of the Dark Continent authorities on all questions relating to dealings with the natives and the best ways for opening up that vast territory? Pioneer experience. By whose efforts is it that the study of the language is so systematized that our progress is a matter of fewer years than it was for them? Experience is the passport to leadership, and in no place should it be more so than upon the mission field, where so much of the success that has been attained has come through hard lessons.

How incongruous then to see a new arrival, whose eyes are filled with strange sights, and ears with stranger sounds, until the brain fairly whirls with excitement in the endeavor to take it all in; who has not yet had an insight into the work as it really is, and who knows absolutely nothing of those perplexing questions so constantly arising and so difficult of solution, yet ready, willing and eager to try his hand at the oar, and perhaps to completely change the existing policy for some plan that he in his own wisdom has worked out on the voyage across the ocean or in the shorter period of his missionary connection.

The spirit, then, of the new comer, should be that of reasonable subordination to tried policy. It is a wise measure, as already adopted by some societies, of not permitting voting power until after a connection of a year or more.

Some young missionaries feel that they lose character or self-respect by this evidence of quiet submission, but not so; on the contrary it more surely leads to the coveted position of counsellor, adviser and leader, to say nothing of the more comfortable intercourse with one's fellow-workers. If it were not for the danger of all considering themselves of that class we would here make an exception of those brilliant lights which flash into the front ranks at an early day. It is a great deal more fortunate to arrive upon the field green than fresh, but to observe a period of seasoning is essential.

In the matter of methods of study of the language, is not the young missionary too frequently allowed to stumble around in a blind sort of manner, groping after some method he cannot explain, but anticipating some way that shall put him on a working basis sooner than those that have preceded him?

Courses of study are now demanded by most of the missions, but nothing is said about *how* the studies shall be pursued. If fixed methods of study apply in institutions of learning at home, why should they not here? Some consider a familiarity with the radicals the first essential; others some other division. Some will take up Wade's Forty Exercises, or the Gospel of John, and read straight through them without any special endeavor to fix the characters or their meanings as they go, depending upon time and numerous

repetitions to fix them. It is our opinion that some method devised whereby the first months of study could be made more attractive, without those dark days when the task seems utterly insurmountable, would be a great help, even to an actual increase in progress. I am satisfied that this pounding away at something which seems impenetrable, day after day, without any perceptible impression being made, produces on many a reflex mental and physical depression which should be avoided. True, we can quote proverb upon proverb and maxim upon maxim about patience, but modern thought tends to work out methods which spare the wear and tear of the machinery and yet produces better than before. The plan of fixed portions of work for each day, to be recited, and the forming of classes, where possible, suggests itself.

To make this most effective would require the services of one who could intelligently assist, in the person of an English-speaking native. Many a hard point in idiom, or obscure meanings would be thus easily overcome. This should not be continued longer than six or eight months, when the student should have no great difficulty in understanding the explanations of a non-English-speaking teacher.

In this connection may be considered the question of how much time should be spent per day in study. The mental and physical capacity for study are closely related. The physical capacity for study depends upon the person's life for the three to six months previous to starting for his chosen field.

Take one, say, a young woman, who has been, up to a short time before undertaking the long journey, in the school-room, with mind doubly intent upon the satisfactory discharge of her school duties and the new work to which she feels called. Then follows busy preparation, with perhaps a parting to which a bitterness is added by opposition, a rough voyage and its accompanying agonies, arrival on the field worn, haggard and home sick; if to be a resident in North China, coming at the commencement of an enervating rainy season, or a dry overstimulating winter. Is such an one a fit subject to set to six or eight hours a day of work, which, under present methods of stolid digging, has about as much inspiration in it as counting the sands upon the sea shore? Most of the cases of breaking down which occur early in the life of the missionary, can be directly traceable to some strain upon the system in the few months previous to the start for the field.

And yet the impression frequently received by the new comer is, that his standing as a missionary is to be determined by the number of Chinese characters he can absorb in the shortest length of time, and that other intellectual or spiritual attainments are to cut but a very small figure in his worth as a worker. This is not

said in so many words, and perhaps is not really intended, but is easily inferred from the bearing of the older missionary. Perhaps the student of the language overhears a conversation in which the progress of another student missionary is the subject, and what he hears naturally suggests how he may fare. What follows? Already imbued with the loyal desire to be considered a worthy colleague and not to allow the standing of his mission intellectually, or otherwise, to be lowered, he re-enters upon his studies with renewed vigor, but without regard to *health, climate or previous condition*. Result: *insomnia, headaches, nervous prostration* and entire unfitness for work here or anywhere else.

Three, six or nine months may be spent in efforts of recuperation, or at one-half or one-third work, an expense to the missionary society, which might have been avoided and a valuable worker saved to the field. To a certain extent the new missionary should be allowed to use his own judgment regarding his powers of endurance, but on the other hand he should be willing to listen to the advice of those who have seen what indiscretion can lead to. North China, with all its reputation for salubrity, has a trying climate and one that cannot be trifled with with impunity.

And here a plea for those who do not early develop into fine speakers of the language. Many valuable workers and those who have exercised a marked influence over the people have been those whose ability to speak idiomatically or fluently was far from perfect. Yet there are those of this class whose knowledge of the character is extensive. Fortunately there are fields of usefulness, and large ones, for both classes; though the one in whom fluency of speech and knowledge of character are combined has the decided advantage. But do not make the unfortunate one, where diligence has been proved, to feel that he is a failure.

There are those who think that it is better for one to wait until his speech is approximately correct before attempting the public use of it, thinking that the imperfect use of it will be so distracting to the listener as to counteract any good that might have been done. But here as elsewhere, practice makes perfect, and a stray word or thought, given in imperfect speech, may be dropped into some fallow heart only waiting for the proper seed. Does not God often use the weak things of the earth to confound the mighty? A certain missionary in North China, whose labor has not been lacking in results, began preaching with his teacher sitting behind him, and after the missionary had finished his *effort*, the teacher would arise and tell the people what had been the meaning of the imperfect utterances of the speaker. As a result the missionary became in course of time, so that he could present the Truth intelligently and

the teacher, already a Christian, developed into one of the most successful helpers of that mission.

Physical acclimatization determines the *amount* of work the missionary can do, but fully as necessary are *social* and *mental* acclimatization, which will increase the ability for performing a good *quality* of work. It is utterly impossible for the foreigner to comprehend, much less practice, the endless variety of forms and ceremonies applicable for all sorts of occasions and parts of occasions. Many content themselves with the thought, which may be true, that the Chinese do not expect it of us. But even if this is true it is not the part of wisdom to presume on this belief and pay no attention at all to what is proper in the eyes of those we wish to attract. *Li* and *Kuei Chü* are among the essential elements of Chinese life, and one reason why we do not command more respect, and are regarded by them as their inferiors, is on account of our lack of it, and it is our belief that this feeling is overcome in proportion as we make the attempt to observe their forms. The effort shows the desire, and even greater allowance will be made for an unsuccessful effort than for polite indifference, besides leaving a greater feeling of kindness.

I certainly deprecate the cultivation or use of those forms which always give the lie and show the insincerity of Chinese society, or which require us to belittle ourselves, as, for instance, speaking of our insignificant personage, our vile abode, our worthless possessions, etc., *ad nauseam*. But surely it will pay to learn and practice those little, common every-day points of Chinese etiquette, which will compel the natives to respect you and to look upon you as approaching his equal.

[To be concluded next month.]

Testimony in favor of Christian Missions sometimes comes from unexpected sources. Mr. R. L. Stevenson, writing to Mr. G. A. Sala, refutes some charges against the South Sea Missions—chiefly L. M. S. and W. M. S., we suppose—which Mr. Sala had quoted in his *Journal*, with an appeal to Mr. Stevenson to state the facts. The latter responds with a complete vindication of the Missions, from which we can only quote two passages: "Take our Bible here in Samoa; it is not only a monument of excellent literature, but a desirable piece of typography." . . . "Missions in the South Seas generally are by far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen."

China's Awakening.

BY REV. E. P. THWING, M.D., PH.D.

[Extracts from a paper read before the April Conference at Canton.]

TURANIAN civilization was a factor in the early development of the race; it may yet play a part in the final periods of human history. The massive character, the antiquity and fecundity of China's thought, poured forth for ages, proves that, though she has sometimes slept, she has had periods of great intellectual activity. He who says that she is now asleep, that the Far East is moribund, that Asiatic races are passing into Nirvana, is woefully and wilfully blind. There are no signs of physical decrepitude. China is adding forty millions to her population every decade, equal to that of the empire of Japan. Professor Phelps has well said that Asiatic races are as full blooded and virile as ten centuries ago, and likely to live thirty centuries more, perhaps outlive their Occidental rivals by reason of a calmer flow of life. He compares them to the vast beds of anthracite, which God keeps in grand reserve with latent fires for future use. God sees there is here something which deserves to live, and may yet vivify our own blood, deepen the channel and widen the field of Occidental development.*

That China shows no sign of mental senility is proved by the astute statesmen and diplomatists she has trained, "unequalled for character and ability" as Sir Frederick Bruce said. The career of the "Bismarck of China," Li Hung-chang, is a conspicuous illustration. The zeal shown in provincial examinations all over the empire is not consistent with the pessimistic theory of mental decay. The output of the Translation Department at Kiangnan Arsenal shows that the impact of Western thought has roused her scholars to ask for a wider horizon of knowledge. Furthermore, the instinct of self-preservation has forced China to introduce the telegraph, the railway, arsenals, dock-yards and other enterprizes mercantile in their features but strategic in their aim. At the recent festival in honor of China's premier, H. E. Viceroy Chang said, "Right and left we face the changing moon. Possible enemies encircle us as the Pole Star is circled by the Bear, but Krupp guns now protect every river, and batteries lurk in unsuspected spots."

But let no one be deceived in regard to the real status of affairs and fall into the other extreme, that of delusive optimism, and fancy

* EX ORIENTE, A Study of Asiatic Life. E. P. Thwing, p. 73.

that this empire is revolutionized by Western thought and is soon to accept our Christian civilization. We should learn from past misjudgments. The reports of the British and Foreign Bible Society thirty years ago, in the early years of the Taiping rebellion, tell of "the intense desire to expedite" the work of the Lord. A call for a million Testaments was responded to in about five months. The Emperor was said to be willing, the people willing and victory for Christ near at hand. But a heavy disappointment came, and the Society, reviewing it, said it taught the Church among other unexpected lessons this one, "That God's work cannot be rushed," which recalls the sublime prescience of Marquis Ts'eng, who truly said, "The world is not so near its end that China need to hurry, nor the circles of the sun so nearly done that she will not have time to play the rôle assigned her in the work of nations." The God of patience grant that we may be like minded. We were told at the Shanghai Conference that 1000 Christians in 1000 days might carry and leave the verbal or printed call of the Gospel with every family in this empire. Another has calculated that every family on the globe might be reached in half the time, that is, in 500 days, if the entire British army and navy were to march with military celerity with the Gospel message. Such computations may help to rouse indolent, sluggish souls at home, but they represent only half truths. Recent numbers of THE RECORDER contain strictures on those who magnify the difficulties before us and those who minimize them. The truth about China lies between the extremes. She is, indeed, awake, but not in the best humor, as is the case with those suddenly, unwillingly roused. The forced disruption from traditional usages naturally disturbs her temper. China is at school, a bright, ambitious but conceited pupil, thoroughly disliking her teachers. Were it possible she would preserve her ancient isolation, but necessity is on her, for the foe is at her doors. To use Dr. Allen's figure, China is in a lock, with the flood gates of a mighty civilization open before her. She must rise. She must join the nations in the ongoing stream of progress. . . . In view of the awakening of China the duty of Christian nations is clear and imperative. They should deal with her with candor, caution, fairness and firmness. Traditional ideas should not be needlessly violated, but international obligation should be enforced without compromise or temporizing. She cannot be allowed to "go on shilly-shallying indefinitely, one moment solemnly accepting and another covertly receding from them." Treaty stipulations as to internal trade and travel, the residence and protection of foreigners, commercial and diplomatic intercourse are to be guarded from all obstructive interference. Official publicity is to be demanded in the circulation of imperial rescripts and privilege in their behalf. The

indifference, delay and assumed ignorance of petty magistrates, in the matter, should be rebuked. The gingerly way in which rulers of turbulent districts and authors or distributors of vile, anti-foreign publications have sometimes been treated, neutralizes the spirit of the treaty protection guaranteed.

On the other hand, the whole status of the missionary body in China, in its relation to civil and military power, needs revision on our part. The charge is to be fairly met, which has been made, that we are "indiscreet, and particularly partial to appeals to the persuasive powers of the inevitable gunboat." Needless causes of suspicion and grounds of calumny should be removed, as relate to hospitals, orphanages, unmarried female missionaries, the purchase and tenure of land, and in all matters in which a collision of ideas would naturally be expected.

China's awakening imposes on us an urgent duty with regard to the educated classes. We are to see that the poor have the Gospel preached to them and also to ask, "Have any of the rulers believed on Him?" We are debtors to the wise as well as to the unwise. Rev. Gilbert Reid's articles in *THE RECORDER* suggest admirable methods. . . . Finally, it is hardly necessary to enjoin the duty of a more vital and visible unity on the part of Protestant Christians in China. The success we all pray for is imperilled if denominational peculiarities are allowed to fetter our coöperative influence and action. The strictures of Professor Drummond and other more recent criticisms in London journals as to the "gorilla warfare of rival sects" in the evangelization of China are unjust, but verbal denial goes for nothing. We can furnish, however, monumental evidence of this essential oneness in the preparation of our versions of the Scriptures, in confederated action among native Churches, in insisting on the equality of the clergy, the privilege of the sacrament, the glory of an unbroken fellowship and the power of the Church's concurrent but diversified life. Then will the awakening of China's political life lead on her spiritual redemption, and "the oldest son of Adam shall become the youngest child of Christ." The Lord hasten it in his time.

ARCHDEACON WOLFE, writing of the troubles during 1892 at Kiong-ning and Chung-ho and Kien-yang says: "Now that Kien-yang and Chung-ho have been occupied it will never do to abandon them. To do so now is to close them, humanly speaking, for years and years to come. You must help us by every means you can to get back possession of these places. . . . Every effort must be made to hold our ground, and may the Lord help us, for without His help we cannot go forward."

Bible Translation.—Methods of Work.

THROUGH the action of the British and Foreign Bible Society a committee has been formed for the revision of the Scriptures in Urdu, and the following account of the manner in which the men were selected, and of the general principles laid down to guide them in the work, has been gathered from the official minutes of a representative Conference of missionaries which sat at Delhi for three days in the month of December last.

The Conference assembled for the express purpose of electing the members of the Revision Committee and laying down general principles for their guidance. Eight different missions were represented in the Conference, the missionaries attending it being nominated by their respective missions. Members of the Church of England were largely in the majority, numbering nine out of the seventeen who were present, the remaining eight being made up of four Presbyterians, three Baptists and one Methodist. Nine other missionaries, who had been invited to attend the Conference, were absent. The Rev. H. E. Perkins, of the C. M. S., who had been appointed Chief Reviser by the Bible Society, acted as Chairman of this Conference.

As regards the constitution of the Revision Committee it was resolved that it consist of seven members, including the Chief Reviser, with power to fill up vacancies in their number, subject to the approval of the British and Foreign Bible Society, and the six members were subsequently elected by ballot of the Conference. Three of those elected as members of the committee belong to Church of England Missions, two belong to the Methodist Episcopal Mission and one to the American Presbyterian Mission. Only two out of the seven members of the Revision Committee are natives of India, and the whole seven are ordained ministers.

The following is a summary of the main principles laid down by the Conference, which were understood to have binding force in so far as they embody instructions to the Revision Committee, and the Bible Society has been requested to certify them as such. The first point that is noticeable is that the committee have not been left free to arrange their own methods of work, but are instructed by the Conference to work individually, each member making his own emendations of the text privately. As the work proceeds the Committee is to meet from time to time and to print experimental editions, both in Roman and Persian characters, for distribution to persons competent to offer an opinion. The Urdu version of 1887

is to be adopted as the basis of revision, and the Greek text of the English revision of 1881 is to be followed to the exclusion of the marginal readings. The new Urdu version is to be printed in paragraph form, not in verses, and it is to have a margin, in which the committee shall put renderings which may fail to secure a place in the text, but which are considered by them to be of sufficient importance to be preserved. They are also (wherever any advantage is gained by doing so) to put in the margin the literal renderings of words or phrases when they cannot on idiomatic grounds be admitted into the text. The margin is also to be used for noting equivalent values of coins, weights and measures, whenever transliteration is resorted to, but as far as possible these are to be translated rather than transliterated. Proper names which have become prevalent in current Urdu are to be inserted in their prevailing forms, other names being written in their original forms as far as possible. Poetical parts of Scripture are to be exhibited as such.

It may be of interest to our readers to learn that the main principles which are already being followed by the British and Foreign Bible Society's Committee for the revision of the Malay Scriptures, resemble the above very closely. The Malay Revision Committee, however, was not elected by a Conference of missionaries, the selection of his colleagues being left entirely to the discretion of Bishop Hose, who was appointed by the Bible Society to be Chairman of the Committee. The new Malay version will be rather a re-translation than a revision, and the method of carrying on the work is therefore somewhat different, but the plan of printing experimental editions has already been carried out, as referred to in our Notes and Comments this month. The Greek text of the English revision of 1881 is being followed by the Malay Revision Committee, and the fullest use is being made of all previous Malay versions. In regard to proper names, coins, etc., substantially the same lines as indicated above are being followed in the preparation of the new Malay version, with the exception that the addition of a margin has not been contemplated.—*The Malaysia Message*.

The Rev. Jonathan Simpson, J.P., after visiting Canada, the United States and Australia, is now on his way to China and Japan, and intends visiting the mission stations of the Irish Presbyterian Church in India, at his own charges, on his return homeward. He is now in his seventy-seventh year, and is in possession of all his faculties in great vigour. He attributes his health (he has never had a day's illness in his life) to simple habits of living, sea-bathing for forty years, both in summer and winter, and especially to the fact that he has been, and still remains, a total abstainer from all alcoholic drinks. Here is a fact to strengthen week-kneed brethren who have begun to halt in the good old way of water drinking. Such facts are worth tons of arguments.

Is He not the God of Gentiles also?

BY REV. J. GENÄHR, RHENISH MISSION.

“**I**S He not the God of Gentiles also? Yea of Gentiles also” (Rom. ii, 29). And if so, shall we not find traces of God’s wisdom as well as His love even among the pagan nations?

“There are people,” says Max Müller, “who believe that all the nations of the earth, before the rise of Christianity, were outcasts, forsaken and forgotten of their Father in heaven, without a knowledge of God, without a hope of salvation.” But he is confident that a comparative study of the religions of the world will drive this “godless heresy” out of every Christian heart, making us see again in the history of the world the eternal wisdom and love of God towards all His creatures. Surely, we have not the least fear that Christianity will suffer by a comparative study of the religions of the world. On the contrary, it has everything to hope from it. Nevertheless we have to be wide awake, since our hearts are too apt to run away with our heads. We see rather with the eyes of our feeling than the eyes of our thought; we may easily make that to be truth which we wish to be truth. “It is one of the strange phenomena of the present day,” says Sir Monier M. Williams, “that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display ostentatiously, while keeping out of sight all the dark spots of that code, all its triviality and all those precepts which no Christian could soil his lips by uttering.” True it is, there are always people who are apparently ever more ready to appreciate the beauties and the wisdom of some non-Christian religion and religious books than of Christianity and the Bible.

But there are other people who are prone to go to the other extreme. To the Rev. Dr. Ashmore in his late papers on Heathenism in THE RECORDER, the question, What should be our Attitude toward the Heathen Religions? is very simple, because he regards Christianity and other systems of religion as possessing no common ground whatever and separated *for ever* by a profound and *impassable* gulf.* He is not more sure of the Divine origin of Christianity

* To prevent misapprehension as to my standpoint let me add that in spite of all that which in pagan systems is similar to, or identical with, the Gospel truths and maxims, I am far from believing that there is a “*genetic connexion*”—as Max Müller has called it—between the big religions and Christianity. There remains after all an *infinite chasm*, which is only filled up by the *fact* that the *Infinite Himself* interposed, in order to fill that infinite chasm which separates the non-Christian religions from Christianity. Apart from this blessed truth I am ready to acknowledge that there is a *profound and impassable* gulf.

than of the Satanic origin of the pagan systems, and finds God's own estimate of heathenism "*all packed solid into a single chapter of the New Testament (Rom. i.) so as to be clear, well defined and unmistakable.*" This is a cheap expedient indeed, for it does away with all labour in searching the Scriptures, but it is exceedingly one-sided. It has an awkward side too. Suppose some one should retort, "God's own estimate of the true conversion of sinners is all packed solid into a single parable of the New Testament, the parable of the prodigal son, so as to be clear, well defined and unmistakable; we need no other portions of the Bible to find it out, etc." Would you agree? Has not this way of handling the Scriptures given rise to the bitter but not undeserved epigram:—

"Hic liber est in quo
Quærit sua dogmata quisque
Invenit et pariter dogmata quisque sua."

Surely it is in vain to expect to arrive at the truth if we examine the Bible merely to find support for the prepossessions with which we approach them. While we seize with avidity on certain passages that seem to favour our own notions we may shut our eyes deliberately to other passages that should have modified them. But problems like this must be measured by wider considerations—theological considerations based on the great facts of nature and revelation.

The first chapter of the Epistle to the Romans is indeed a dreadful portion of revelation. It gives a striking picture of heathenism at all times, but also a fearfully true description of so-called Christian nations. There is too much glass in our houses for it to be safe for us to throw stones. With whatsoever measure ye mete it shall be measured to you again. "Suppose the pagan of a literary turn to set in terrible array the dark facts in the past history and present condition of Christian nations, religious wars, slavery, belief in witchcraft, social corruption, the foulness of our Modern Babylons,—London, Paris, New York, the horrors of sweating, wretched stories of Whitechapel atrocities,—and then ask why the fruitage of your orchard is to be commended to his taste. You are indignant at once. How can these evils be traced to Christianity, contrary as they are to its spirit and principles? They exist in spite and not because of it. But the argument is equally cogent on his side, and he has an equal right to be indignant at your indictment of his religion."

That is the reason why I have called Dr. A's argument exceedingly one-sided. It is not fair to look only at the "dark spots" of heathenism while keeping out of sight that all religions contain more or less elements of Divine truth. And to assign all the good, which cannot be gainsaid, to the insidious devices of the Evil One, is so far from being derived from the Epistles of St. Paul, that it must,

on the contrary, be traced back to Jewish fables as its fountain-head.*

Now if we have no open mind for the workings of the Divine in paganism, how shall we be able to do justice to the profound, consoling and beautiful saying of the great Apostle to the Gentiles, put at the head of our paper? Does any minister, with Paul's epistles in his hand, need to be told that he fully believed what St. John afterwards proclaimed that Christ is the "true Light that lighteth every man that cometh into the world?" According to the principles of a true accommodation (*συγκατάβασις*) he therefore boldly and confidently quotes heathen poets and philosophers in support of the Divine truth he had to communicate. And the ancient fathers and preachers of the first centuries walked in his steps, always searching in pagan literature to find out the elements of truth, and even anticipations of higher truths, which they might turn to their own purposes. "Man was to them no 'warped slip of wilderness,' but a "*φυτον οὐράνιον*," a heavenly plant; and in every heathen inscription their enlightened eye read a prayer to the Unknown."

In spite of all the wanderings of natural man, the *κοινωνία ἐμφυτος πρὸς τὸν θεὸν*, the implanted relationship towards God has not been annihilated, thanks to the fact that our race has never been wholly without the Gospel. Its rainbow sign has spanned all the ages of men's existence, and its restraining and restorative influences have been mixed up in the experience of all their generations. Much like as panspermy reigns in the kingdom of molecular existence, and like as vital germs, capable of development, even if they have only the size of an atom, are dispersed and scattered throughout the atmosphere; there is also a panspermy of the Divine Spirit, rays of heavenly light, scattered through all the generations and nations at all times and in every direction. Even in the "poor heathen" are rays of that light "which shineth in darkness," stronger or feebler, in greater or lesser darkness. Even he has a power to see the light and open his soul to it, and the more he has it, still to crave for more. *Justin Martyr* calls this going forth of the soul to God in his Apology, the *λόγος σπερματικός*, dispersed in every soul, even that of the pagan. Indeed man has nowhere been found entirely without the sense of obligation to a law, without the sense of a God, from whom alone law could emanate.

* Later on we shall bring forward ample proof of our assertion. In the meantime let it suffice to show what an effect it makes upon outsiders to see missionaries having recourse to such an expedient. A "Candid Friend" makes the following bitter but not undeserved remark, saying that it (i.e. to assign even the good in the ethnic systems to the Evil One) is "but a poor kind of monkish subterfuge, an escape for minds driven to the wall by fixed beliefs brought into open contradiction with observed facts." See *Missionaries in China*, p. 27.

Calvin, in his *Institutes*, writing on this subject, thus expresses himself: "Certainly, if there is any quarter where it may be supposed that God is unknown, the most likely for such an instance to exist is among the dullest tribes, furthest removed from civilization, but as a heathen tells us, 'There is no nation so barbarous, no race so brutish as not to be imbued with the conviction that there is a God.'" *Cicero*—for he is the heathen—meant "God" doubtless in a pantheistic sense. But Calvin was as right as Paul when he quoted the first half of the fifth line of an astronomical poem of Aratus, to turn the truth, which *Cicero* expresses, to his own purpose—to show that the belief in a God is an intuition of the mind, and is common to our race in all its varieties, not excepting even the most barbaric. We may well be sceptical as to the reports, sometimes read, of savages supposed to be without any sense of morality or religion,—not doubting the integrity of the reporters, but greatly doubting their competency to give such a report.

Origen placed the idea of one God in the same class with the ideas common to the consciousness of all mankind. *Tertullian* makes his appeal against the prevalent heathenism to the testimony of souls not trained in schools, but simple, rude and uncultivated. (See Neander, Church History, Germ. Ed. I, 963). "Marcion," says Neander, "was the only one who denied that any testimony concerning the God of the Gospel was to be found in the works of creation, or in the common consciousness of mankind. The more emphatically, therefore, does *Tertullian* dwell on this testimony." (*Ibid.*) I cannot do better in winding up this branch of my argument than quote the words of a missionary, who had spent the longest part of his life in the midst of the most godless races of mortals known anywhere—*Livingstone*. Speaking of the Bechuanas, Bakwains and Caffres, he says: "There is no necessity for beginning to tell even the most degraded of these people of the existence of a God or of a future state, the facts being universally admitted. Everything that cannot be accounted for by common causes is ascribed to the Deity, as creation, sudden death, etc. 'How curiously God made these things!' is a common expression; as is also, 'He was not killed by disease, he was killed by God.' On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects." (*Missionary Travels*, p. 176). Again, speaking of the Maravis he states that all the natives of that region have a clear idea of a Supreme Being, the maker and governor of all things (p. 686).

It is true indeed that though these tribes all possess a distinct knowledge of a Divinity, they do not glorify it as God, but have changed His glory into the vilest of idolatries, while others, who doubtless had at first some knowledge of the primitive and patriarchal religion but did not like to retain it, have transmuted its traditions into fantastic legends and its hopes into classic dreams. What I contend for is not the observance but the recognition of a Supreme Being. Even to the most degraded barbarians, as we have seen, God left not himself without witness (Acts xiv, 17); he planted in their hearts the spring and impulse that they should seek God, if haply they might feel after him and find him (C. 17, 26, 27). Side by side with God's special revelation, granted to his chosen people, and side by side with those wonderful arrangements to prepare and bring the Jews unto Christ (Gal. iii, 24), runs a natural revelation of the one and highest God, *α προπαρσκευαστε προοδοποιουσα*—as Clement of Alexandria puts it—which, humanly considered, suffered the nations to walk in their own ways, God yet having appointed an end to their ways, when they should enjoy together with the Jews the full light of the Logos, so that the *pre-Christian* paganism likewise had a Divine sanction and a mission of its own to fulfill.* In vain I am referred to the fact that in the main the history of pagan nations decisively shows that none of their religions have been developed to higher perfection and purity, but all have degenerated in the course of time. Doubtless they have, but nevertheless I believe, that both the Eastern and Western nations, under the providence of God, had their mission to fulfill, and fulfilled it as producers of a certain good, and beacons of warning from ill.† And for that very reason the *pre-Christian* paganism had, as well as Judaism, something of a preparatory character, and took a parallel and independent position beside it. (See *Döllinger*, *The Gentile and the Jew*; *Lasanex*, *Studien des Klassischen Altertums*, and others). "There is," says Lasanex (p. 82), "between the *Graeco-Roman* and the *Jewish-Christian* religion a much deeper connection than is generally admitted. The ideas planted in human nature, and which lie at the bottom of all religions, coming out sometimes more clearly, sometimes less so, at one time more openly and at another time less so, are one and the

* Not so the paganism of *to-day*, which is only a caricature of the ancient paganism, as well as modern Judaism is only a caricature of the ancient. Both present to us only the dilapidated ruins, the exanimated and putrefying limbs of the ancient.

† "To say, as in deed, if not in words, many missionaries do, that there is absolutely no good in systems which have sustained so great a people through periods of time during which the mightiest empires of the earth have risen, flourished, fallen and been resolved into their elements, is surely to do violence to obvious truth." *Missionaries in China*, by A "Candid Friend" (A. Michie), p. 27.

same everywhere. Christianity, which from the beginning was destined to embrace all nations, *did not hesitate to assimilate all that was truly human* wherever it was found. It was the more at liberty to do so, as the Bible expressly states, that the founder of Christianity, who is identical with his doctrine, is as old, yea older than the world" (John viii, 58; Col. i, 16)."

To us there is absolutely no point in the sneer of Celsus, Strauss and other sceptics, that the most distinctive rules of Christianity may be paralleled from secular sources. On the contrary, "we have always rejoiced to know that God left not Himself without witness, and that what St. Paul so finely describes as His richly-variegated wisdom had long been visible in part by that light which lighteth every man that is born into the world." The Gospel was not intended to annihilate the good principles which are found existing among pagan nations but to give them their full energy on the mind (for they operate but feebly alone) and to communicate to pagans the knowledge of those salutary truths which they have not, and cannot have, without it.

But on the other hand we must confess that we have but little sympathy for the nervousness of some religionists, who fear that by such a conception the notion of pure revelation must be compromised. This fear is founded, if we are not mistaken, on two suppositions, which misconceive the true nature of revelation: *Firstly*, that revelation is a something which is communicated only by God, and by man only passively received; in other words, that the prophets and apostles were mere pens and not authors; *secondly*, that heathen wisdom is void of all the higher elements of truth. But if these erroneous suppositions are not made, we certainly need not shrink from the acknowledgment that Christianity has assimilated all that was truly human wherever it was found. At the risk of being charged with not holding orthodox views I should like to quote some of the "*Voces patrum*", communicated by Edmund Spiess in his "*Logos spermaticós*," Leipzig, 1871, pp. 2-5. As they have some bearing on the controverted question, they will likely be of no little interest to the reader. They run as follows:—

Clem. Alex. coh. ad gentes.

15: ἦν δὲ ἐμφυτός ἀρχαία πρὸς οὐρανὸν ἀνθρώποις κοινωνία, ἀγνοία μὲν ἐσκοτισμένη, ἀφνω δὲ πού διεκθρόσκουσα τοῦ σκότους καὶ ἀναλάμπουσα.

Just. Mart. Apol. 2, 97.

Ἐκαστος τις ἀπὸ μέρους τοῦ σπέρματικῦ λόγου τὸ συγγενὲς ὁρῶν καλῶς ἐφθέγγετο.

"There has been from the beginning a natural relation of man with heaven, obscured indeed by want of knowledge, but suddenly breaking through the darkness and shining forth."

"Each of them has spoken well, seeing what was congenial with his portion of the Logos spermaticós."

Clem. Al. Strom. 1, 207 A :

ἦν . . . πρὸ τῆς τοῦ κυρίου παρουσίας εἰς δικαιοσύνην Ἑλλήσιν ἀναγκαῖα ἡ φιλοσοφία· νυνὶ δὲ χρησίμη πρὸς θεοσέβειαν γίνεται προπαιδεία τις οὕσα τοῖς τὴν πίστιν δι' ὑποδείξεως καρπομένοις.

August. Retract. 1, 13 :

Res ipsa, quae nunc religio Christiana nuncupatur, erat apud antiquos nec defuit ab initio generis humani, quousque Christus veniret in carnem, unde vera religio, quae jam erat, coepit appellari Christiana.

Id. de vera rel. 4, 7.

Proximo Platonici a veritate Christiana absunt, vel veri Christiana sunt paucis mutatis verbis atque sententiis.

Lactant. de falsa rel. I, 5.

Tanta veritas est vis, ut nemo possit esse tam caecus, qui non videret ingentem se oculis divinarum claritatem; nec philosophorum quisquam tam inanis, qui non videret aliquid ex vero.

Id. de vita beata VII, 7.

Si quis exstiterit, qui veritatem sparsam per singulos per sectasque colligat in unum et redigat in corpus, is profecto non erit dissensus a Christianis.

Minuc. fel. in Octav. p. 21.

Ita veteres philosophos cum Christianis consentire, ut non dubitet dicere, aut Christianos philosophos esse, aut philosophos olim fuisse Christianos.

Just. Mart. Apol. I, p. 83.

Οἱ μετὰ λόγον βιώσαντες Χριστιανοὶ εἰσι, κἂν ἄδει ἐνομισθησιν, οἷον ἐν Ἑλλήσι μὲν Σωκράτης καὶ Ἡράκλειτος.

Clem. Al. protr. 6 p. 59.

πᾶσιν γάρ ἀπαξὶ πλὴρ ἀνθρώποις, μάλιστα δὲ τοῖς ἐνομισθησιν, ἐνδοξάζουσιν, ἐνέστακται, τις ἀπόρροια θεϊκή.

"Before the appearance of the Lord, philosophy was indispensable to the Greek unto righteousness; but now it is profitable unto the fear of God, being a school for those who obtain by revelation the faith."

"What now is called Christianity has been substantially with the ancients and has not been absent from the beginning of mankind, even to the coming of Christ in the flesh, from whence the true religion, which existed already, was called the Christian."

"The Platonists come nearest to the Christian truth: they are true Christians, if one changes but a few words and sentences."

"The Power of the Truth is so great that nobody can be so blind as not to see the Divine light which appears to the eyes; and none of the philosophers so vain as not to see a little of the true."

"If one came forward and gathered the truth dispersed among individuals and schools and digested it to a body, he certainly would not differ from Christians in his opinion."

"The ancient philosophers agreed so much with the Christians, that he made no scruple to assert that either the Christians are philosophers, or the philosophers have once been Christians."

"Those who live according to the Logos are Christians, even if they have been declared to be Atheists, such as Socrates and Heraklitos amongst the Greek."

"An effluence of the Divine has been put into the soul of all men without distinction, but specially into those who apply themselves to the sciences."

Id. Strom. I, 1 p. 326.

παρ' ὅλους ἐνδείξομαι τοὺς Στρωμα-
τεῖς αἰνισόμενος ἀμυγέπη θείας ἔργον
προνοίας καὶ τὴν φιλοσοφίαν.

Id. ibid. vi, 8 p. 773.

οὐκ ἂν ἀμαρτήσαμεν λέγοντες τὴν δὲ
φιλοσοφίαν καὶ μᾶλλον "Ἕλλησι οἶον
διαθήκην οἰκειαν αὐτοῖς δεδόσθαι,
ὑποβάθραν οὖσαν τῆς κατὰ Χριστὸν
φιλοσοφίας.

Id. ibid. I, 5 p. 331.

ἦν μὲν οὖν πρὸ τῆς τοῦ Κυρίου παρ-
ουσίας εἰς δικαιοσύνην "Ἕλλησι ἀνυγ-
καία φιλοσοφία . . . ἐπαιδαγωγεί
γάρ (ἡ φιλοσοφία) καὶ αὐτὴ το
Ἑλληνικὸν, ὡς ὁ νόμος τοὺς Ἑβραί-
ους, εἰς Χριστὸν. Προπαρασκευάζει
τοίνυν ἡ φιλοσοφία, προσδοποιοῦσα
τὸν ὑπὸ Χριστοῦ τε λειοῦμενον πάν-
των μὲν γὰρ αἷτιος τῶν καλῶν ὁ θεός.

Bas. de leg. Graec. libr. C. 5.

εἰ μὲν οὖν ἐστὶ τις οἰκειότης πρὸς
ἀλλήλους τοῖς λόγοις, προὔργον
ἂν ἡμῖν αὐτῶν ἡ γνώσις γένοιτο·
εἰ δὲ μὴ, τό γε παράλληλα θέντας
καταμαθεῖν τὸ διάφορον, οὐ μικρὸν
εἰς βεβαίωσιν βελτίονος.

"Throughout the whole book of
Stromata I shall, in some measure
veiled, also represent the philosophy
as a work of the Divine providence."

"Our assertion that philosophy
has been vouchsafed specially to
the Greek, as it were a peculiar
Testament, to become the foundation
of Christian philosophy, will not be
unjust."

"Before the appearance of the
Lord, philosophy was indispensable
to the Greek unto righteousness. . .
because it has been the tutor to
bring them to Christ as the law
was to the Hebrews. Philosophy
then, by paving the way, prepares
him, who is to be perfected by
Christ. But the author of all good-
ness is God."

"If the opinions on both sides
stand in kinship with one another
the knowledge of them must be
beneficial to us; if not the cogni-
tion of the distinguishing features,
resulting from a comparison, will
be of not a little value for the
establishing of the better."

These few quotations of the early fathers and writers of the
Christian Church will suffice to show that they, almost in one spirit,
without reserve, have joyfully recognized the Divine spark which
glimmered even in the white embers of heathen wisdom.* I need
scarcely say that I do not endorse every word quoted above. "*Ich
referire blos!*" Göthe used to say. But to do justice to the ancient
fathers, and in order to appreciate their attitude to the pagan philo-
sophy, we ought, above all things, to convince ourselves of the
decided position they took respecting the Gospel. There is no

* It is but just to mention that Tertullian and a few others made an exception
to the rule. It is, however, not the epistles of Paul but the apocryphal Book of Enoch,
from whence he derived the wisdom that all the higher truths had been worked into
the heathen systems in an unlawful way by communication of fallen spirits, and
therefore he degraded all the heathen philosophers without distinction to organs of
the Evil One! (See Neander, Church History, Germ. Ed. I. 918). It was one of the
many eccentricities of Tertullian that he upheld the authority of the Book of Enoch; but
he was alone in doing so. In spite of the quotation in St. Jude, who perhaps merely
quotes a traditional saying without having seen the book itself, the mind of Christ's
Church has never wavered as to the true nature of it. Are they who deliberately
assign all the good things, which even they confess are undoubtedly to be found in
heathen systems, to the insidious devices of the father of Imposture, aware that they
are believing in "cunningly devised fables" of some Jewish Rabbi and not in the
Epistles of St. Paul?

wavering between philosophy and Gospel. Their eulogies on Plato did not come from a heart divided between Plato and Christ. No, their innermost feelings and enthusiasm were turned immutably to the Lord, and all the expressions in praise of Plato must be explained by their simple faith that he seemed to point at Christ, and that he, had he lived in the times of Christ, certainly would have yielded over to him the supremacy and believed in him as the only master and Lord.* Only on account of its subservient, and by God himself arranged, relation to the great plan of salvation did they revere the platonic philosophy. Philosophy in itself is of *little* value to them; only in its character as a tutor to bring men to Christ do they attach the high value to it, as we have seen above.

Now, to return to the "*Voces patrum*," I do not deny that from the harmony of the Logos spermatikos in heathen individuals and schools with special revelation in our holy Scriptures, inferences can be drawn, and have been drawn, *which are the antipodal reverse of my personal conviction*, and of what I aim at and want to prove in this paper. But it were easy to show, if time and space permitted, that these inferences do not stand the test of a rigid scrutiny. What I contend for is this. If God is really also the God of Gentiles, then must we find traces, not only of His love but also of His wisdom in paganism. In other words, I consider the good in paganism as well as in Judaism as accomplished by God, because I cannot conceive how it is possible that the pagan world could be *entirely* forsaken by Him. There are in the great non-Christian religions unquestionably not a few precepts, which might be contrived into a very pure and noble code. One of the best foreign students of Confucianism says that its teaching is of "*virgin purity*." Nor are the virtues of the heathen confined to their books.† The narratives of many a pious heathen are so full of many and estimable traits that I cannot but find the famous saying of Augustine: "The virtues of the heathen are but shining vices" to be a one-sided paradox, which could only be set up by misunderstanding and misinterpretation of the apostolic saying, "Whatsoever is not of faith is sin" (Rom. xiv., 23). I agree much more with the other paradox of the same father in his "*retractationes*" (i., 13), quoted among the "*Voces patrum*," though it appears almost as strange as the above one. Like Paul, Luther and men of similar strain, Augustine uttered at different times paradoxical sentences, which seem to neutralize one another. But it is not difficult to

* Si enim Plato viveret, etc. Aug. ver. rel. iii., 3.

† "The inconvenient morality of the Chinese, when it cannot otherwise be disposed of, is referred, without more ado, to the father of Imposture. All this may be natural; but the effect of it is no less natural." *Missionaries in China*, by A. "Can did Friend," p. 23.

explain them psychologically. The energy and the cogent logic of these men hates to stop midway. Starting from premises which lie side by side they are urged to conclusions and assertions almost contradicting each other. "*Les extrêmes se touchent*" is an experience easily intelligible in their case.

To sum up,—"*impartial not neutral*" is the motto which should express our attitude towards the non-Christian religions. The Divine is divine wherever it is found. It behoves all Christian missionaries to have an open sense to trace the workings of the Divine hand everywhere and to give credit to ethnic systems for all that is true and good in them, borrowing from them freely to enrich our own presentation of the truth, even as an inspired apostle did,* whose method of teaching is one from which modern missionaries might well learn a lesson.

"Embrace the truth where'er 'tis found,
On Christian or on heathen ground,"

are the words of a poet who had the true spirit of Christian eclecticism. Well says Milne in his preface to his translation of the "*Sacred Edict*" (p. 8): "The *judicious* Christian, aware that all truth proceeds from *One Eternal source*, will venerate it according to its importance wherever it is found. Whether it has come down by tradition, or by writing, he knows that it must, *at some time or other, have been revealed*. And upon the supposition that those good moral principles which are found among unenlightened nations were planted in man by nature (which it would be difficult to prove or to deny *in toto*) he will still cheerfully allow to them that degree of importance which they deserve, *well knowing that they answer some important end in the great system of the Creator's government*. Among a people whose sentiments, laws, and national usages bear such evident traces of high antiquity *as to leave no room to doubt of their patriarchal origin*, it is naturally to be expected that many excellent moral maxims should be found expressed with an air and a simplicity peculiar to the earlier ages of the world. These are to be found among the Chinese."

I would not only admit all this, nay I would even go a step farther as I have already hinted. Ready to acknowledge the elements of truth (to which do not only belong the relics of

* Act. xvii, 28 Paul quotes from the *Phaenomena* of his countryman Aratus; (I. Cor. xv., 33) from the *Thais* of the Athenian Menander; and Tit. (i., 12) from a poem of the Cretan Pseudo-Epimenides. Strange to say in these three poetical writings we see precisely represented the three most dominant philosophical schools of the then prevailing paganism, namely, the *stoic*, the *epicurean* and the *neo-pythagorean*. May we not find a hint in that, to be ready, not only to acknowledge the elements of good that are to be found in Confucianism, but also those in Taoism and Buddhism?

primitive revelation but also anticipations of future truths) that are to be found in ethnic systems, I should give diligence

"To gather up the scattered rays
Of wisdom in the early days,
Faint gleams broken, like the light
Of meteors in a Northern night,
Betraying to the darkling earth
The *Unseen Sun* which gave them birth"

and make them the handmaids, and—as Dr. Faber in his able "Critique of the Chinese Notions and Practice of Filial Piety" has pointed out so convincingly—even allies of Christianity.

I am fully aware of the danger attached to this tendency, and that not a few of my brethren disapprove of it, yea diffidently shun it. The reason of this it is not difficult to perceive, as the thinkers and observers, according to Göthe, generally in this respect divide themselves into two classes. *The one* incline more to a uniting method, *the other* more to a dividing one; the former like to combine the manifold and diverse into a certain uniformity, the latter have a passion for hair-splitting the analogous and similar, and too often these opposite views fight against each other as sharply and warmly as if the truth itself were at stake. But the truth generally lies in the very middle, and both parties should, for truth's sake, rise to a higher point of view, where they could see that both methods have their good right, *if they do but make it their business by all means not to overthrow but to compensate each other.* Here is no question, as is sometimes heard, of mixing up Christianity with ethnic systems, but of recognizing the common ground that lies between them, so far as there is any.

Dr. Ashmore and others most emphatically declare that there is no common ground whatever. Whosoever dares to entertain a different view in this matter is crushed down by the misapplied words of St. Paul, "What communion hath light with darkness, or what concord hath Christ with Belial?"

But I hold that while sacrificing to expediency no vestige of our Christian faith, we are yet loyally and fearlessly to admit that there is a broad standing-ground in pagan literature, specially in the Confucian,* upon which the Christian missionary can take his position in communicating the truths of Revelation to the Chinese.

* "I have found the classics of incomparable value both in convicting of sin, in the inculcation of duty, in upsetting idolatry and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power and the universal care of the one living God." *The Riots and their Lessons*, by John Ross, RECORDED, August, 1892, p. 382.

"There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, 'O wretched man that I am! who shall deliver me from this body of death?' Then may it be said to him with effect, 'Behold the Lamb of God who taketh away the sin of the world!'" *The Chinese Classics*, by James Legge, D.D., Vol. ii., Prolegomena, p. 76. See also *A Systematical Digest of the Doctrines of Confucius*, by Ernst Faber, D.D., p. 49 and *Lehrbegriff des Chinesischen Philosophen Mencius*, by the same author, preface iii, iv., and p. 67.

It is to my own mind a most encouraging circumstance, and has made me always thankful that God has not left himself without witness, varied and convincing, among this vast portion of His human family, and so furnished evidence of the consoling truth *that He is the God of Gentiles also.*

I am therefore better pleased in this matter to agree with the early fathers and writers of the Christian Church and with a row of missionaries who have written in a similar strain in *THE RECORDER*,* to whom I am indebted for some valuable suggestions,—than with the other tendency.

I know very well that the opinion of no man, however gifted, is worth anything, except as it is drawn from Scriptures. For my own part I claim no infallibility. I will not say that I am exempt from the desire to find my own opinions in the Scriptures. But I think I have derived them thence. At any rate I feel that I may safely say, I love truth more than creeds. The prayer of a most saintly Divine, being dead yet speaking, is also mine: “Deliver me, O Lord, from the narrowing influence of human lessons, from human systems of theology; teach me directly out of the fullness and freeness of Thine own word. Hasten the time when, unfettered by sectarian intolerance and unawed by the authority of men, the Bible shall make its rightful impression upon all the simple and obedient readers thereof, calling no man Master but Christ only.”

* Rev. T. Richards, *Thoughts on Chinese Missions, Difficulties and Tactics*, Vol. xi.; Rev. G. Owen, *New Testament Parallels in the Four Books*, Vol. xvii.; Dr. D. Z. Sheffield, *The Ethics of Christianity and of Confucianism compared*, *ibid.*; Rev. John Ross, *Our Attitude Towards Confucianism*, Vol. xviii.; Dr. W. A. P. Martin, *Is Buddhism a Preparation for Christianity?* Vol. xx.; Rev. G. T. Candlin, *What should be our Attitude toward the False Religions?* Vol. xxiii., and others.

Rev. DAVID HILL, a veteran Wesleyan missionary from Hankow, China, who is now in England, after answering some critics of the anti-opium movement, says:—Standing in thought on the Indo-Chinese frontier, and looking eastwards, I have watched the dark waves of war and rebellion and flood and famine breaking over the peaceful millions of the Chinese Empire during the last sixty years; but higher than them all, more cruel and more lasting, rising more stealthily and spreading more widely, have I seen the red opium wave with increasing volume and direful devastation slowly sweeping over the land.

Sickened by the sight, I have turned westward and glanced in thought across the *coming* sixty years of our Indian Empire, and have sometimes thought I could discern the incipient rise, the first heaving of a like disastrous wave, which as it swept along, engulfed in ruin millions of our fellow-subjects in the East, and I have said, “Would to God that some mighty breakwater, some gigantic barrier, might be raised to save our Indian Empire ere yet it be too late.” This vision, with its dark foreboding, may be all in error; but when one has seen the curse of opium-smoking in China, a man’s soul must be dead indeed if he does not shudder and shrink from a like vision within the borders of our own loved country.

—Home paper.

Correspondence.

Luh an cheo, April 8th, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I beg to call attention through your column to a passage of Scripture which seems to me to be mistranslated in every Chinese version of the New Testament which I have yet seen (Eph. v., 26), "That he might sanctify it; having cleansed it by the washing of water with the word." This in our common Pekin version, 使教會因著道理和洗禮的水可以成爲聖潔. This might be rendered, Cause the Church by the word and the water of baptism to become holy. Dr. John's translation and that by Bishop Burdon and Dr. Blodget is structurally the same as the above. The objectionable part of the verse is: first, the character 和, which divides that which should not be separated and makes two things out of that which is identical; second, 洗禮, which is consistently used for baptism throughout our Chinese Testament. But there is no reference to baptism in the text. The original of baptism, in any of its forms, is not to be found in the text. Why then should baptism be inserted in Chinese.

The delegates' version reads: 水濯以潔之傳道而使爲聖, "Wash with water to cleanse it; by preaching of the word cause it to be sanctified."

Now I contend this is not only a mistranslation, it is a grave theological error, It confounds the outward visible sign with the inward spiritual grace. Christ does

not cleanse his Church by the water of baptism; that would be a putting away of the filth of the flesh; but cleanseth the soul by his grace, of which baptism is a sign.

I doubt not our translators were induced to translate thus by a laudable desire to make plain the meaning of the passage rather than its letter. I believe, however, that a comparison of Scriptures will prove to us that the "washing" here refers not to baptism at all, and that the "water" spoken of is itself a figurative term indicating the word.

Throughout the Bible the comparison of God's word to water is very frequent. As, Ps. 119: 9, Where-withal shall a young man cleanse his way. By taking heed thereto according to thy word. John xv., 3, Already ye are clean because of the word which I have spoken unto you. 2. Cor. vii., 1, Having therefore these promises dearly beloved let us cleanse ourselves, etc. I. Peter i., 22, Seeing ye have purified your souls in your obedience to the truth, etc. Now the passage referred to (Eph. v., 26) is analogous to these. It will be seen then at a glance that to translate by using the characters for baptism, is not only to mistranslate the passage but to obscure its connection with a large class of similar texts. This text is in fact a kind of key-word suggesting the interpretation of some kindred but less obvious passages. Take, for example, John iii., 5, "Born of water and the spirit." No one believes that liquid water is any element in regeneration. Even those

who favour the impossible theory of baptismal regeneration do not believe that the water regenerates, but that the grace conveyed in the sign and typified thereby works regeneration in the recipient. Since then "water" in this passage is allowed by all to be emblematic of something, we would infer from the analogous passage in Eph. v., 26 that it means the *word of God*. This will be still further evident if we consider, what may be called, the necessities of the case. In natural generation three things are necessary: 1, Soil; 2, Seed; 3 Atmosphere. Spiritually we have: 1st, The soil of "an honest and good heart" (Lk. viii., 15); 2nd, Incorruptible seed "through the word of God" (I. Peter i., 23); 3rd, The Spirit as the fructifying agent (John iii., 5).

If it be asked, Why, if our Saviour meant the word of God, did he not say, "Born of the word and the spirit?" It would be enough to answer, This was our Saviour's constant method. He spoke to them in parables. Similarly Jesus said to his disciples, "Beware of the *leaven* of the Pharisees, Have *salt* in yourselves," and many like sayings. Another reason may be that our Lord, who knew what was in man, suited his instruction to the state of Nicodemus' mind. For all the people and the publicans justified God being baptized with the baptism of John, but the Pharisees (of whom Nicodemus was one) and lawyers rejected for themselves the counsel of God

being not baptized of him. So that our Lord practically said to Nicodemus, "Believe John's preaching of repentance and faith in the coming Lamb of God, which taketh away the sin of the world. Confess your faith before men by being baptized. This is to be born from above." The crucial point with the Pharisees was repugnance to John's baptism, and Jesus "laid his finger on the spot and said, Thou ailest here and here."

I meant some time ago to trace out this line of thought with the native Christians and found that the present translation of Eph. v., 26 was the weak link in the chain. I might have told them that the passage was wrongly translated, but did not wish to shake the faith of these brethren in the Scriptures. For if one passage be a mistranslation they might readily reason, Why not others? I therefore abandoned the subject for the time, and now take this opportunity of calling the attention of those to it who are labouring to give the native Church a truer version of Scripture than we yet possess.

It may be our translators will dissent from the interpretation of the various texts which I have brought forward, but be that as it may, I submit that such a change is needed in the present translation of Eph. v., 26 as will bring the Chinese into harmony with the original.

I am,

Yours truly,

JOHN DARROCH.

Editorial Comment.

In Memoriam.

OUR readers will all be very much pained to learn of the death of Dr. Wheeler, for the past three years Editor of THE RECORDER and Agent of the American Bible Society. To many the sad news will come with a sense of personal loss. As he had lived in Foochow, Pekin and Chungking—with several months stoppage at Kiukiang—as well as Shanghai, he had a wide circle of acquaintance, and his position as Agent of the American Bible Society and Editor brought him into touch with many who had not personally known him. He had made arrangements for visiting the U. S. this coming summer, and expected to start in a few weeks, having gone so far as to write a notice to that effect for THE RECORDER, but which purpose, alas, he was prevented from carrying out, having been called home in a better sense. He had been occupied more than usual in getting out his Annual Report, which was just satisfactorily finished, when he was suddenly stricken down with a paralytic stroke on Sabbath eve, April 9th. From this he partially recovered, so as to be able to be again in his office—perhaps not wisely—when his malady took a severer form and he was again laid upon his bed, never to rise.

Though but 54 years of age, Dr. Wheeler appeared older, and the many changes in his life made it seem longer than it really was. He began preaching when but 19 years of age, having been editor of a paper even a year before that. In response to a call of the Methodist Church for a man to go to Foochow to take charge of their Mission Press in that place, he came to China in 1866, remaining in Foochow four years. He there started

THE RECORDER, and hence there was a peculiar fitness that his last as well as his first years in China should be spent upon this Journal. Besides having a special fitness for such work, it was to him a real pleasure. To read the exchanges from England and America, to have communication with the missionaries all over China, and to try to be of some service to them, was enjoyment and not task, recreation and not work.

Dr. Wheeler's mission in China was pre-eminently that of a pioneer. After spending four years in Foochow he removed to Pekin to establish the Methodist Mission there, which has now grown to such then unthought of dimensions. After three years of service in that city his health failed, and he went to the U. S., where he remained eight years, acting as Pastor and Presiding Elder, until 1881, when he again returned to China to do pioneer work in Chungking. After three years, however—during which he laid good foundations for future work—his health again failed, and he returned to the U. S., this time to spend six years, until he was called by the American Bible Society to take up the work so suddenly laid down by Dr. Galick.

During his last illness, within a few days of his death and when he was conscious that death was near, he was asked if he had any word for the missionaries, through THE RECORDER. "Tell them," said he, "Blessed be God. All is well. All is well. I am trusting in my Redeemer." At first he persisted that he must get well, saying that he had yet much work to do; but towards the last, when conscious, he would complain of his frail tenement and seemed to long to be released. Death had no terrors. Beyond was eternal life. The release came, and he went up higher.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

WE have read with interest—often mingled with no little pain—the comments of the various home papers on the action of the late Decennial Missionary Conference in Bombay, India, on the C. D. Acts, opium and other questions. There are mild demurrers on the part of some, severe denunciations on the part of others, while others still would throw a cloak of charity over the whole. After all, however, look at it as we will, we can but wish our missionary brethren in India had not done as they did. It would appear as if they had let slip a splendid and rare opportunity of bearing witness—700 strong—against unmistakable evils; and the only excuse offered, which is really no excuse, is red-tapeism.

The following extract, by Rev. James Johnstone, of England, taken from the *British Weekly*, serves to throw as favorable a light on the matter as any we have seen:—

"The fact is that the missionaries in India, and the seven hundred who assembled at Bombay, are almost unanimous in the condemnation of the opium trade and of the Acts referred to, and, by an almost unanimous decision in committee and in the Conference, condemned both; the only difference was about the propriety of publishing a resolution on the subject.

We close by repeating the fact that the C. D. Acts were condemned by an overwhelming majority of the Conference. It is distinctly stated that not one in seven refused to vote in favour of the resolution when first proposed, and that the small minority of three per cent. by which the resolution was ultimately

thrown out, voted, not in favour of the C. D. Acts but in favour of adhering to the rules on which the Conference had acted from the beginning, and because without unanimity it would be without weight. Even the small minority of one in seven who voted against the resolution when first proposed, did so, in many cases, not because they approved of the opium trade or of the C. D. Acts but because they disapproved of the spirit and methods in which the war against them is carried on in India. As for being afraid of offending the Government there is no ground for such fear, and Dr. Martin Clark, who is censured by some, has nothing to do with Government in any way."

WE have received a marked copy of the *Chicago Sunday Tribune*, of March 5th, giving an account of the plans for the Parliament of Religions to be held in connection with the World's Fair in September next. Heading the pictures of illustrious personages who are expected to figure on that occasion, is a missionary brother from North China, in Chinese cap and gown, followed by representatives of the various religions from all parts of the earth. We are not sure whether he will feel flattered or not. All good people are not agreed as to the desirability or expediency of this Parliament, though there is no doubt that some very good people do give it their most hearty support. We shall wait with interest to see what will be the outcome. Meanwhile we are assured by the Editor of the *Sunday Times* that "The gathering bids fair to be one of the most important religious assemblages in the history of the race, and perhaps the most influential."

WE accord a hearty welcome to the members of the Educational Association of China, as they gather

for their first triennial meeting. We look forward with pleasure to meeting so many hard workers who are labouring for the promotion of educational interests in China. In

next issue we hope to give *in extenso* the Reports of the General Secretary, Treasurer, Editor, Publication and Executive Committees.

Our Book Table.

The Chinese Scientific and Industrial Magazine, Vol. VII., No. IV. Dr. J. Fryer.

This number completes the 4th vol. of this excellent Magazine. It contains a continuation of the Notes on the Columbian Exposition, giving a description of the buildings, illustrated with ten engravings, besides a bird's-eye view and a plan of the Exposition Grounds, the General Rules and Regulations, the General Catalogue, Organization and Rules of each Department, with miscellaneous notes on the exposition.

The second article is Part II. of a continued article on Zoology. The subject is Birds, and has forty good illustrations.

This is followed by Notes on the Investigation of the Causes of Crime, etc., in Belgium, by Chow Ching-hau, of the Imperial Chinese Legation, London. Then comes a paper on Mathematical Measurements in the Construction of Maps, by Yang Wên-hui, formerly of the Imperial Chinese Legation, Paris.

Article 5 is Part II. of "The Common Sense of the Exact Sciences," by W. K. Clifford, with illustrations. The Magazine concludes with Miscellaneous Notes on Scientific Subjects.

J. N. B. S.

Index to the Chinese Recorder, Vols. I—XX. By Rev. Henry Kingman. Shanghai: American Presbyterian Mission Press, 1893. Price 50 cents.

Those who are so fortunate as to possess all, or any considerable

portion, of the back volumes of *THE RECORDER*, have a valuable storehouse of information which has now become almost doubly valuable by the publication of Mr. Kingman's Index. The compiler states in his preface that his aim has been, "not to prepare an ideal table of contents, exhaustive in its details, but such a one as should meet the general needs of consultation, and at the same time not demand so great a labor in preparation as, for a still longer period, should defer the undertaking." It would be easy to suggest some improvements, but the Index, as it is, so well meets the needs of those who have occasion to consult *THE RECORDER* that we have no words other than thanks to the busy missionary who has given the moments which could be spared from other labors to the preparation of so valuable a help. His painstaking industry has saved much labor to others who could ill afford the time necessary to hunt up the many valuable articles bearing upon subjects concerning which they wished to inform themselves.

J. A. S.

The World's Famine and the Bread from Heaven. A sermon preached before the University in Great St. Mary's, Cambridge, on the Fourth Sunday in Lent, March 8th, 1891, by the Ven. Archd. Moule, B.D. London: Church Missionary Society, Salisbury Square, E. C.

We have to acknowledge, with hearty thanks, a copy of this sermon, reprinted from *The Church*

Missionary Intelligencer for March, 1893. Enriched with the results of a thirty years' practical study of mission problems and the religions and philosophies of China; "enthused" with the home yearning for the perishing millions, from whom he was temporarily separated; and interspersed with, and pointed by, choice poetical gems, this sermon is not only readable but well worth a close perusal. In his consideration of the proposition: that the great world of human kind, and the smaller, but none the less complete, heaven and earth of a single human soul, must be famine stricken without Christ, and satisfied alone with that possession, the Archdeacon points out what the thoughtful Chinese long for. First of all, "the sacred passion of the second life" possesses his soul: he longs for some tidings from the other world. Then there is the instinct of worship—the upward turning Godwards of the mind of man. Thirdly, he has the consciousness of moral imperfection, of the offence against conscience, which

is regarded as the heavenly witness for the principle of right and wrong. A succinct presentation of the salient features of Confucianism, Buddhism and Taoism, shows how these three religions fail to satisfy the three-fold hunger. Whilst acknowledging, and being delighted to discover, "coincidences between the moral sayings of the Chinese canonical books, and didactic utterances of the Bible, and to notice adumbrations even of some of the great truths of revelation there," the Archdeacon shows that "coincidence of diction, and even similarity of moral definition, do not in any sense imply equal claims, or parallel sanctions in non-Christian religious systems. Similarity of pattern . . . between two plates, the one empty, the other full, does not fill the empty plate." We feel tempted to quote further from some of the faithful words, earnest appeals and apt illustrations in the sermon, but space forbids further notice or quotation.

G. M.

Missionary News.

—Dr. Corbett writes:—I have just returned from the country. The great suffering of the people from scarcity of food was sad indeed. I could not preach to hungry people and had to leave often almost by stealth to escape the crowd, which gathers thinking I had come to distribute relief. I was only able to help the Christians. Multitudes are fleeing in all directions in search of food.

—Archdeacon Moule says: "The formation of the Gleaners' Union of the Church Missionary Society is another very remarkable evidence of the revival and growth of missionary zeal in the Church of England. . . . The Union num-

bers more than 40,000 members. Though only five years old, my own ticket is numbered 36,841. Very many of the recent missionary recruits are drawn from the ranks of this Gleaners' Union."

"THE CHINESE MUST GO."

By way of the *Presbyterian Review*, of Toronto, we get this bit of home news:—

"'The Chinese must go,' is the cry from New York. Dr. Virgin says they must or they'll soon shame the givers in our Churches so as to become a thorn in the flesh. The doctor was in to-day; his pockets heavy with gold. One

after another he took out in bright red paper parcels the voluntary offerings of his 'China boys' last Sunday—\$50 for the medical mission in China, \$55 for the American Board, \$100 for a year's support of the boys' own native missionary working among their countrymen at home. 'And shortly,' added the happy pastor, 'they will hand in their yearly voluntary offering for our own Pilgrim Church work. All this without urging.' Every Sunday afternoon these young men hold a missionary meeting in the Church for keeping up interest in the welfare of their countrymen here and in China, and the hour is filled with earnest prayers and exhortations in their own language. Oh, yes, the Chinese must go!"

THE OPENING OF WILEY GENERAL
HOSPITAL, KUCHENG.

(*Methodist Episcopal Mission,
Kucheng*).

Peculiarly appropriate is the name chosen for this hospital—the first of the Parent Board in the Fuhkien province—by its superintendent, Dr. J. J. Gregory, and adopted by the Board of Managers of the Missionary Society at New York. Throughout the Methodist Episcopal Church the name of Bishop Wiley is "as ointment poured forth." Rev. Isaac W. Wiley, M.D., came as a missionary to Foochow in 1851. His health failing, he returned to America in 1854. After serving his Church as Pastor, as Principal of Pennington Seminary and as Editor of *The Ladies' Repository*, he was elected bishop in 1872. To the end of his life missionary affairs commanded a large share of Bishop Wiley's attention and sympathy. China was especially dear to him. Twice he re-visited this country in an official capacity. In 1877 he organized the Foochow Annual Conference. Returning in 1884, he was unable

to preside over the Conference, but during its session, closed his earthly labors at Foochow, where all that was mortal awaits the resurrection morning.

At the opening exercises, March 23rd, the principal address was given by Rev. Nathan Sites, D.D., the senior member of the Foochow Methodist Episcopal Mission. Remarks were made by others—foreign and native—including Rev. Mr. Ling, of the Church Missionary Society. Rev. W. Banister, the missionary of the last named society, was unavoidably absent. Instrumental music was furnished by two missionary ladies. Owing to the very heavy rain the attendance of literary and official celebrities was smaller than had been expected. Yet a highly representative audience assembled, and the exercises were interesting and profitable.

In the course of his address Dr. Sites described his earliest visit to Kucheng nearly thirty years ago. The first representative of any society to visit this city, to Dr. Sites belongs the honor of establishing the first missionary work in this beautiful part of the Fuhkien province. He also sketched the history of the work thus begun, speaking of the opposition formerly manifested, especially in 1870 when the places of worship of both missions were demolished by a mob, and it became necessary to establish head-quarters in other parts of the city.

But after a time a friendlier spirit began to be shown, and the work throughout this entire region has grown increasingly prosperous. This is especially true of the last few years since Kucheng became the residence of missionaries. For instance, five years ago the members and probationers on this district numbered 372; whereas at the Conference last fall were reported 803, an increase of 431 or nearly 114 per cent. We rejoice to know that our sister mission is enjoying

similar prosperity in this region. But the opening of this new department of missionary effort will, we doubt not, help to accelerate the encouraging rate of increase just noticed. An earnest native preacher has been secured for chaplain, and the religious phase of the work will receive due attention. A fine class of medical students has been selected. Under the skilful management of Dr. Gregory the Wiley General Hospital can scarcely fail to prove a potent instrumentality for the extension of the Redeemer's kingdom throughout this part of China.

—The following extracts from a letter from Rev. W. P. Chalfant, American Presbyterian Mission, Ichowfu, will be read with interest:—

I returned last week from a tour of two weeks into the comparatively new territory east of this city, in the course of which I visited a number of large towns. Two of these (Ngan-tung-wei and T'ao-Lao) are native sea-ports on the extreme southern coast of this province (Shantung), which have rarely, if ever, been visited by Protestant missionaries. I am moved to record a page from my experience at the former of these ports since it furnished a rather unusual group of instances illustrating the manner in which a general knowledge of the Gospel is spreading to localities where the message may not, as yet, have been formally proclaimed and, particularly, as it bears witness to the practical good which may result from street-chapel preaching.

When my helper and I entered the broad main street of the picturesquely situated port of Ngan-tung-wei, which lies in the extreme south-east corner of Shantung, we found a large market in progress. In a place of such a character I was prepared to encounter an unusual amount of annoyance, but I was

agreeably disappointed. Few of the people had ever seen a foreigner, and, although clad in native garb and travelling in simple style (viz., by "small barrow"), I was constantly surrounded by a very curious but respectful crowd. A probable explanation of this unusual respect was soon forthcoming, for we had hardly begun to preach upon the street when a number of pleasant looking young fellows pressed through the throng and greeted us cordially, saying that a number of the local scholars had been over to Ichowfu (220 *li* directly west) to attend the examination for the first degree, which has recently closed, and that some of them visited the foreigners and brought back favorable reports of us and of our doctrine. They added that they were glad that we had come. With the additional prestige arising from this public recognition, the preaching was resumed, only to be again interrupted in a few moments by the arrival of an aggressive looking individual, who pushed his way to where we stood and greeted me with an amusing air of familiarity. Having ascertained that we represented not the Roman Catholic but the Protestant Church he announced: "I know about this doctrine. It is about Jesus, the Son of God. I have frequently talked with the foreigners in the street-chapel at Chin-kiang!" Having delivered himself of this welcome testimony he withdrew, but not without having deepened the favorable impression already made. Nor was this all, for when we finally retired to our inn, accompanied by the crowd, we were waited upon by a secretary from a small *yamen* adjoining, who said that he used to be acquainted with the foreigners at Chinanfu (the capital of the province), and mentioned the location of the street-chapel there. After the usual compliments he went away, exhorting the people to be respectful in

their behavior and to listen to the doctrine, which he was convinced was a good one. We went on, the same evening, to a quiet village fifteen *li* away, where we might spend the Sabbath in peace. As we approached it an intelligent farmer, who lived in the place, joined us. When he learned who we were his face lighted up with pleased recollection. "Yes, I know," said he eagerly, "I remember that between *twenty-five and thirty years ago* I visited Chefoo, and while there I strayed into a room filled with benches, where a foreigner, standing behind a table, explained to us this very same doctrine which you preach." It is hardly necessary to add that we were cordially received at his village, and spent an interesting Sabbath there. And I will, at the risk of being tedious, add one more instance, for on Sabbath afternoon my helper and I walked over to a neighboring village, which gave evidence of being the residence of a wealthy influential family. We were at once invited into a medicine shop, where a number of men were gathered, and encouraged to unfold our errand. The villagers gathered in such numbers that the room was filled to overflowing, whereupon a bench was procured and placed in a shady spot outside, and there we addressed the people. We had not spoken long when I heard exclamations of, "Here he comes!" and a middle-aged man approached. He seemed pleased to see us, and said that four or five years ago he was visiting in the city of Chinanfu and frequently attended the street-chapel there. He said that he had had a long talk with one of the missionaries and had been much impressed by what he heard. We had some conversation with him and left suitable tracts in his hands.

I am aware that these cases are simply samples of the common experience of missionaries, but it is

perhaps not frequently that one strikes four persons within a radius of three miles, who have heard the Gospel at three points so widely separated as Chinkiang, Chefoo and Chinanfu. It occurred to me that those of the readers of THE RECORDER who are engaged in the laborious and often discouraging street-chapel work might appreciate even a small item of encouragement. Doubtless this empire is to be won for Christ, not by any one method but by the interplay of diverse agencies. Let us then sow the seed faithfully, prayerfully and "beside all waters."

ITEMS FROM CANTON.

The annual meeting of the Canton Conference of Missionaries was held on the 8th March. Rev. Dr. Graves was elected President, Dr. Henry Vice-President, Rev. G. Williams Secretary. Professor Thwing was appointed to read a paper at the next meeting, April 5th. His theme is The Re-awakening of China. The Book Lending Association of Native Christians have continued their circulation of literary and scientific books of a Christian character among the educated classes. There has also been started among the Chinese the idea of a Farmers' Association to stimulate agricultural interests in China on Western methods. A European professor, they think, might teach in some of the institutions here the principles of scientific farming, and Christian natives till these waste lands under proper supervision. The matter was referred to Dr. Henry and Revs. Tope, Simmons and Koelliker, as a committee. Partial reports were given. The Baptists the past year baptized 58 believers and have 713 communicants, 81260 contributions; Wesleyans 728 communicants; Germans 700 in 21 Churches; Congregationalists 3 preachers, 12 helpers, 7 out-stations; Presbyterians 1004 communicants, 180

conversions, 1501 pupils. Rev. O. F. Wisner read a stimulating paper on the Study of Chinese. He spoke, he said, as a missionary to missionaries, not as a linguist or sinologue but specially to the newer students of the language. He assumed that each was consecrated to the work of saving souls and wished the best equipment. Some go to one extreme and perfect themselves in the written language at the expense of the spoken, while others attend exclusively to the colloquial and neglect Chinese literature. Drill in the tones and idioms, fluency in reading and speaking, are alike indispensable. We must learn to think in Chinese to tell what we know, to ask for what we need. Then the study of literature should be pushed.

The word "teacher" here has not the plenary significance it has in educated circles at home. Knowledge is massive, but not classified as it should be. The ability to instruct does not carry the power to draw out or educate. There are drowsy teachers, opium users, who nod over their work and are not prompt in attendance, wide awake and interested. Aside from these drawbacks it may be well to change teachers at least every year to get the advantage of different methods. The student should cultivate a living sympathy with the people and their speech, should learn to listen with vivid attention, to cultivate purity of vocalization, clear, ringing tones and frequently mentally reproduce them, reflect and review. He should hear much, hear his own voice and be exacting as to accuracy. He should talk much with his teacher, commit to memory the addresses he prepares to give. He should be receptive and humble, ready and willing to learn from anyone; also doggedly persevering in study. He who impatiently gives up and says "I can't" had better resign his commission and go home. Etiquette in word and act is of great

importance. Boorishness is a needless barrier to sympathy.

The written language is a most valuable vehicle for the proclamation of the Gospel. Dr. Faber has perhaps the largest auditory of any in this land, because of his mastery of its printed language. We must imitate the Chinese and memorize as well as vocalize. The Irishman put the fur side of the buffalo skin outward, on the principle that the animal knew how to wear his own hide. We must put on Chinese the way they wear it here. Master the Bible. Beware of books translated by foreigners. Use a Chinese dictionary as soon as possible. Group radicals under the basal idea of meaning and the phonetics under those of sounds. The Conference would do well to appoint a committee to suggest a course of study helpful to new missionaries. Occasional meetings of such with older missionaries would also aid them in the study of Chinese. Messrs. Wisner, Graves, Bone, Taylor and Kolliker were appointed such a committee. In the discussion Dr. Graves said that he used to eat in a tea house, thirty odd years ago, when he was acquiring the tongue that he might educate his ear as well as eye. Revs. Simmons and Noyes confirmed the same fact by their experience. Professor Thwings said that long experience with students in their efforts at study awakened sympathy for their difficulties. As in mechanical so in educational science it is a desideratum to reduce friction to the smallest degree. Much of the monotonizing and sterilizing influence of mere routine work may be obviated. He would have been glad of these directions forty years ago, and would have been glad to have had his teachers hear such an essay. Not one of them, teaching him eight different tongues, had pursued the natural method, hence there was needless burden put on the mind. The visible and concrete have a

superiority over the abstract and impersonal. Conversation in a foreign tongue about familiar things is all important, and intercourse with those to whom the tongue studied is a vernacular. In that beautiful volume by Dr. Gordon, of Kyoto, just issued by the Riverside Press, "The American Missionary in Japan," there is a suggestive chapter on the Study of the People, which is an indispensable part of linguistic culture. Another chapter on Mastering the Language is equally applicable to China.

A cordial farewell service was held on Shumeen at the departure of Mrs. Walter H. Williams, who

sailed March 5 for England. She received a cheque for \$75. She and her husband have been active in labors with the Customs outdoor staff. A Bible class, a prayer meeting and a Sunday afternoon service have been long maintained. Professor Thwing has also given a gratuitous course of lectures on literary and scientific themes for their special benefit, although attended by missionaries. The speedy return of Dr. Mary Fulton and Miss Harriet Noyes is anticipated with satisfaction. Dr. Bliss has returned from Hainan and reports the improved health of Mrs. Gilman and Mrs. McCandlish. M.

Diary of Events in the Far East.

March, 1893.

—Opposition to missionary work in the province of Shansi appears to be taking a violent aspect of late. A native Christian teacher in the employ of the American mission at Jên-ts'un, Taikhsien, was laid hold of by two roughs and given a severe beating, which made him an invalid for more than a fortnight. Being a *hsiu-ts'ui*, and belonging to a respectable family, he took his case to the *yamen*, in the full expectation that the magistrate would take the matter in hand, but this the magistrate has failed to do. Some of the magistrate's underlings even reviled the teacher for being a Christian.

April, 1893.

—A notification has been issued from the authorities of the Hanyang Ironworks requesting scholars and students to send in their names and apply for membership at the Sz-chiang College, which is to be conducted under the management of the officials of the works. The course will consist of mathematics, languages, science and commercial knowledge.

—The locust larvae in the country districts around Tanyang are beginning to show signs of activity. Magistrate Wang on receipt of this news from the farmers issued a proclamation enjoining the people to spare no effort in digging the germs from the ground, so as to have them destroyed. An office has been established to buy the locust eggs from the people who dig for them. For larvae dug from the ground forty cash is given per catty, while twenty cash per catty is the price for those that have already emerged from the soil.

12th.—According to the *Hupao* the Chinkiang Prefect has resumed the distribution of relief in consequence of the distress occasioned by last winter's famine in the Tanyang and Tantu districts. Adults receive 600 cash each and children half the amount.

—The line building party of the Imperial Chinese Telegraphs in charge of the connection between the Chihli Viceroy's birth-place and the trunk line, finished their task on the 5th inst., having put up about 140 miles of the line. On the 6th inst. the new station commenced receiving messages for transmission. As a special inducement to the people to utilize this method of communication, telegrams were sent free of charge the first three days, and according to the tariff, messages between that station and the Anhui capital and the port of Wuhu are sent at the rate of 5 cents per word.

22nd.—Telegram received from Peking reporting the death at his post, of Wang Tê-pang, the late Provincial Treasurer of Kueichow, on the 21st. The late Fantai held important military commands during the Taiping rebellion and further distinguished himself while serving under the late Viceroy Tso Tsung-t'ang during that official's operations against the Chinese Mohammedans in Shensi and Kansu, and against the troops of Yakoub Beg of Kashgar; but he is best known to us from the important post he held as commanding the Chinese army holding the second line of defence with head-quarters at Lungchow, Kuangsi, during the Franco-Chinese dispute in 1884-5. He was formally degraded in

1885, but an Imperial Edict of the 23d inst. commands that extraordinary posthumous honours should be paid to the deceased official and that his military exploits extending over a period of some thirty-five years or so are to be compiled in the history of the dynasty at the Historiographer's Office.

23rd.—Fatal accident, by upsetting of a boat, in the river off the French Concession, Shanghai, resulting in the drowning of Captain Baxendale, Master Mitchell and a Chinese sailor.

25th.—Telegraphic news from Peking has just arrived, stating that Sir Robert Hart's memorial to the Tsung-li Yamen for the establishment of a Government Post Office for the transmission of letters and parcels throughout the Chinese Empire and Western countries, has received the sanction of the Throne; but that no Edict will be issued at present until all the arrangements for the working of this important and much desired department shall have been perfected.

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, on the 12th April, by Venerable Archdeacon Moule, B.D., WILLIAM REMFRY HUNT, F.C.M., third son of John Hunt, Esq., of Notting Hill, London, England, to Miss ANNIE LOUISA WHITE, daughter of the late George White, Esq., of Ipswich, England.

At the Cathedral, Shanghai, April 15th, by the Ven. Archdeacon Moule, Mr. JOHN TALBOT, to Miss F. E. MARLER, At the Cathedral, Shanghai, May 3rd, by the Ven. Arch. Moule, Mr. W. E. FENTWISTLE, to Miss J. BUCHAN, all of C. I. M.

BIRTHS.

At Hanchong Fu, Shensi, on 9th Feb., the wife of Rev. ALBERT H. HUNTLEY, C. I. Mission (Chen-ku Hsien), of a son.

At Canton, on 10th Feb., the wife of Rev. A. BEATTIE, Am. Presbyterian Mission, of a son.

At Canton, on the 19th Feb., the wife of Dr. D. A. BEATTIE, Am. Presbyterian Mission, of a daughter.

At Soochow, on 12th April, the wife of Rev. J. N. HAYES, Am. Presbyterian Mission, of a daughter.

At Tai-yüen Fu, April 12th, the wife of ALEX. R. SAUNDERS, of C. I. M., of a daughter (Mary Jessie).

At Ch'en-tu, on 19th April, the wife of A. GRANGER, C. I. M., of a daughter.

At Nanking, on 28th April, the wife of Rev. W. J. DRUMMOND, Am. Presby. Mission, of a daughter.

DEATHS.

At Chelmsford, England, on the 25th Feb., SAM. JOSEPH SMITH, aged 64 (formerly of Wesleyan Mission, Canton).

At 15A Kiukiang Road, Shanghai, at 9.15 p.m., on the 20th April, 1893, Rev. LUCIEN NATHAN WHEELER, D.D. Aged 54 years.

ARRIVALS.

At Shanghai, on 11th April, Mr. J. W. HODGES, of the Inter. Miss. Alliance, for Wuhu, also Mr. and Mrs. D. F. JONES, from Japan.

At Shanghai, April 14th, Misses A. H.

M. BESCHNIDT, C. E. GAMBELL and A. ROSS, M.D., from England, for China Inland Mission.

At Shanghai, 14th April, Pastor JOHN SJOQUIST, of Swedish Evang. Mission.

At Shanghai, on 16th April, Rev. D. HILL, Mrs. NORTH and family and Miss BOOTH, for Wesleyan Mission, Hankow, also Mr. G. A. BARNARD, for Wesleyan Central China Lay Mission.

At Shanghai, 16th April, MAGNUS S. BOOK and wife, C. F. NYSTRÖM, ALFRED L. FAGERHOLM, OLOF N. F. BINGMARK, OSKAR ANDEER, ALBERT ANDERSON, P. E. EHN, C. JOHANSSON HILL, AUGUST LANDBERG, P. OBERG, CHARLES LUNDBERG, HILMA OXELQUIST, EMMA HASSELBERG, OLIVIA BLAMBERG, IDA GRAN, IDA SKOGLUND, CHARLOTTA LAISON, ELLIN GUSTAFSON, ALIDA GUSTAFSON, MARY JOHNSON, INGEBORG ANDERSON, for Inter. Miss. Alliance, Shansi.

At Shanghai, 24th April, Rev. H. G. UNDERWOOD, wife and child (returned), also Miss REDPATH, for American Presbyterian Mission, Seoul, Korea.

DEPARTURES.

FROM Shanghai for London, Miss STERLING, Mrs. WILSON and child.

FROM Shanghai, on 7th April, Rev. and Mrs. J. LEES, London Mission, and Dr. and Mrs. J. D. THOMSON, for England, also Rev. and Mrs. H. KINGMAN and child, A. B. C. F. M., for Montreal, and Dr. and Mrs. MERRITT and family, for New York.

FROM Shanghai, on 15th April, Rev. J. R. GODDARD, D.D., Am. Baptist Mission, also Mr. C. RYDELL, of C. I. Mission, for U. S. A.

FROM Shanghai, April 21st, Miss WHITCHURCH, C. I. Mission, for England.

FROM Shanghai, April 21st, Mr. and Mrs. A. ARMSTRONG, C. I. M., for England.

FROM Shanghai, April 29th, Messrs. J. A. ANDERSON, J. A. SLIMMON and O. STEVENSON, C. I. Mission, for England.

FROM Shanghai, 29th April, Mrs. L. N. WHEELER, for U. S. A.

